THE POPISH
INQUISITION. 1659

F. HOWGILL.

1802

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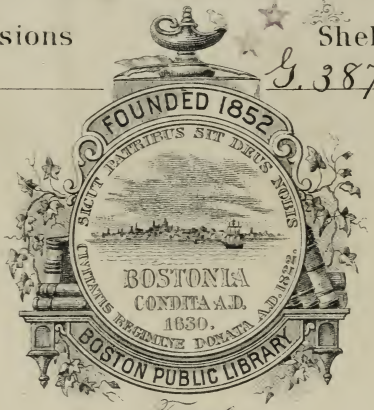

From the

Harris Fund

Received April 12, 1898.

Charles Deane
Cambridge
Mass.

The Popish INQUISITION

Newly Erected in

New-England,

WHEREBY

Their Church is manifested to be a

Daughter of *Mysterie Babylon*, which did drink the blood of the Saints, who bears the expres Image of her Mother, demonsttated by her fruits.

ALSO,

Their Rulers to be in the Beasts power

upon whom the Whore rideth, manifest by their wicked compulsary Laws against the Lamb and his Followers, and their cruel and bloody practises against the dear Servants of the Lord, who have deeply suffered by this hypocritical generation.

Some of their miserable sufferings for the Testimony of Jesus, declared as follows; and some of their unjust and vvicked Lavvs set dovvn, by vvhich they have made the ungodly to rejoyce, and the righteous to lament, that all who fear the Lord, may come out of their foot-steps.

Published by a Lover of Mercy and Truth, and an Enemy to Envy and Cruelty, Francis Howgill.

LONDON, Printed for *Thomas Simmons*, at the *Bull* and *Mouth* near *Aldersgate*, 1659.

Charlotte Harris Fund,
April 12, 1898,
A.

**G. 387.20

READER.

GReat hath been the havock and spoyle that the old Dragon hath made since he was thrown out of Heaven, and many hath been the floods which he hath cast out after the woman, and great hath been the waves which he hath made to rise up in the sea; yea, the Nations that hath been as waters, he hath gathered on a heap, and made them burst out in a foaming rage, to overflow, and to drown, and to swallow up the woman, which was made to flye into the wilderness for many dayes, having a retired place there which God hath prepared for her, for a time, times, and half a time; and the remnant of her seed hath he made war with every where, and hath also given great Authority to the Beast who rose out of the sea, to kill with the sword, to cut off, and to destroy all that worshipped him not, and his Image; and he hath had power over both small and great, and hath killed them, and hath compelled them, & forced them to worship him; and all whose names have not been written in the Lambs Book of life, have worshipped him; for all hath wondered after him; and all the Nations have drunk of the Whores Cup of Fornication, and have been enflamed therewith; and all have partaked with her in her whoredoms, the Kings, the Rulers, the noble men, the Captains, and all, both small and great, who have drunk of her Cup, hath made war, and hated the free-woman and her seed; and all the deceivers, false prophets, and seducers, hath traded with her merchandize, and have deceived the Nations with her Sorceries, and they have the sheeps clothing, the out side, and are inwardly ravened. And in the ensuing Discourse thou wilt see great Professors, whom many did judge had been come out of Mystery Babylon many yeares ago, to wit, the Churches of New-England, who cryed up Reformation, thou wilt see them making war for their Mother, Mystery Babylon, for they are her off-spring, manifest in every circumstance, by their visage and countenance, by their doctrine and discipline, by their practise and fruit, by their spoyle and violence, by their cruelty and blood-

shed,

shed; their Mother drunk the blood of the Saints, and so are they drinking of the same; and the beast roars in that Nation, which rose out of the sea, upon which the Whore rides; and he is in great Majesty there, as ever he hath been since the Apostles dayes, and breathes out threatings, that none must buy nor sell who hath not his mark in his forehead, or in his right hand, and who hath not some of his Names of blasphemy, they must be killed, or tortured, or banished, robbed, and spoyled, censured with the Whores censures, and then destroyed by the Beast, who calls himself the Higher Power, when as his Authority is from the Dragon who was cast into the Earth, and exercises his rage; and the beast by his Authority would root out all, and destroy all that keeps the Testimony of Jesus, and are obedient to his will.

Reader, the ensuing Discourse will prove it; I need not say more, but leave their fruits and actions to declare them what they are; the sufferings of the Lords servants in that Land hath been great, and this in so short a time, that I am sure any sober man cannot but abhor such practises, & say in his heart, Depart from me ye blood-thirsty men. The Narrative of the Sufferings is some of them from men of their own Nation, the rest is the Sufferers own Narration, under their own hands, the substance of which I extracted in short for the Readers sake, but much more hath been exercised upon the servants of the Lord in that Nation, and to repeate all their wicked invented Laws and Enterprises, would make a Volume it self, some of which Laws thou hast in this Discourse, as many as came to my hand; and in those which are manifest, thou maist judge from what root the rest did spring, which is all judged, and to be judged with the life of God, root and branch; but in the long suffering of God, (if there thou dwell) I bid thee farewel,

F. H.

The

The Popish Inquisition newly erected in New-England; *Whereby their Church is manifest to be a Daughter of Mystery Babylon, which doth drink the blood of the Saints, who bears the expres image of her Mother, demonstrated by her fruits, &c.*

THE Devil who was a Lyar and a Murderer from the beginning, who abode not in the truth, who spoke of himself, (and not from the Commandment of God, or the motion of Truth) who is curst from the presence of the Lord for ever, who hath alwayes made war (since he went out of the truth) against God and all the children of Truth; and he is that seed who has made war with the heir of all things, and against the Woman in all generations, which brought forth the Heir, the Man-child; and since he hath usurped Authority, to wit, the Serpent; all the Earth hath been filled with violence where he hath born rule; God did not appoint him to be Lord, nor to be a Law-giver over man, nor over any of Gods Workmanship; but he was to be ruled over by man, who was made in the Image of God; but when he came to usurp Authority of himself, contrary to the command of God, he became curst; & man also, who became subject unto his usurped Authority, which he should have ruled over by the higher Power in which he was made, and had power and authority over all the contrary; but being gone from the power, and joyned to him who moved without the power, they both became Enemies to the power, and so came to be cursed by the God of Power for ever, and then became at enmity to the povver of the endless life,

life, and fed upon duſt, and that which is corruptible, vvhich ſhall have an end. And now the Serpent and his Seed in the tranſgreſſion, ſtriveth and reſiſteth againſt him vvho is the higher Power, with all their ſtrength, and all the Weapons formed in the bottomleſs pit, by which Weapons he hath prevailed ſince the Lamb hath been ſlain, and hath brought all the Creation into bondage which have been ſubject to his Authority, which is out of the truth; and he doth not onely make War againſt the Seed, (by whom ſalvation is revealed to the ends of the earth in them, that believe in him) but alſo he labours to deſtroy Gods Workmanſhip, and to deface the creatures which God made, and formed by the Word of his Power: And thus all the ſons of *Adam* in the tranſgreſſion having ſhak't hands vvith the Prince of darkneſs, doth fulfil his unrighteous Decrees, (being gone from the povver of God) although man ſees that the Way of the Serpent is uneqnal, yet he hath not power to reſiſt in that nature; and ſo all are in captivity, and bondage, and ſlavery unto the noyſome luſts which the Devil inſtigateth and ſuggeſteth into the hearts of all the children of diſobedience, and ſo fruits of the fleſh, and of darkneſs, is brought forth, to the diſhonor of the Lord of heaven and earth; and herein the Devil rejoyceth, and the ſeed of the evil-doer taketh delight, and thereby his ſtrength encreaſes, by drinking in iniquity as Water; he is nouriſh'd up in the reign of the ſhadovv of Death, and ſtrives to bring all thither to take up their habitation, and to be ſervants to the Prince of the Ayre, vvho vvas a Murderer from the beginning.

And ſo *Adam* when he had loſt the Image of God, and vvhen the heritage of God vvas laid waſte in himſelf, he begat a ſon in his own Image, vvho vvas *Cain*, (a murderer) who was of that wicked one that went out of Truth; & he roſe up in envy, & ſlew *Abel* the juſt, who was of the Seed. And here's the off-ſpring & the fruit of the Seed of the Serpent; for as God is love and all that are begotten by him, live in love, and all the creatures that he did make, was to ſerve one another in love, in the covenant of life and love, in which they were made; ſo the Devil lives in envy, and all his children, and leads into diſcord,

and

and perverteth all the creatures from that end which God made them, to serve his end, vvhose life stands in discord, envy, wrath, and unrighteousnes, and whatsoever is evil; and herein is the children of God made manifest, and their Works, and the children of the Devil, and their Works; they that love God, loves the Workmanship of God, and cannot hate his Brother, but hath eternal life abiding in him; bnt he that's of the Devil, destroys Gods Workmanship, kills his Brother, (a man-slayer) and hath not the love of God dwelling in him. And this Seed of the Serpent hath spread it self forth over all the earth since the transgression, both amongst *Jews* and *Gentiles*, professors, and prophane; them that had the Law, and them that were vvithout the Law; them that have had the Scripture, and them that had no Scripture; and in that which is called Christendome, as well as they which are called Heathens; as well amongst the highest professors, as amongst the grossest prophane, in all times since the foundation of the World, that the Lamb hath been slain, and the seat of Iniquity raised up; and this seed hath been made manifest by its fruits throughout all ages and times, throughout all Nations, Kindreds, Tongues, Regions, Countreys, and Kingdoms; and by the fruit which is bronght forth in *New-England*, they themselves may read their stock, and off-spring, and fruits, a little of which, (which is brought to light, and evident) hereafter I shall declare, which when they come to view over their Work again, shame may cover their faces, and astonishment fill their hearts, that such fruits should be brought forth by them who are so high professors of God in words, and of the Scriptures to be the Rule of their obedience and Faith; now shall you be tryed by the Scripture, your Rulers, your Teachers, and your Church-members, and the life of the Saints that gave forth the Scripture, will stand a Witnes against your Doctrines and cursed practises for evermore; you may read your example, *Cain*, *Herod*, Murderers, & Men of blood, the persecuting *Jews*, who were zealous for God as they thought, who persecuted to death, and said they had a Law, and by that Law Christ ought to dye; but you are worse then they, for you had no Law which would take hold upon the righteous and faithful Witnesses

neſſes of God, till you had made one, or invented one, and digged down to Hell to ask counſel of the Prince of darkneſs, your God. And further, you may read your example, *Nimrod*, who came of the ſtock of *Ham*, who was curſed as well as the Serpent, as well as *Cain*; and your thoughts are vain, like the thoughts of your fore-fathers, the phariſees, whom Chriſt propheſied of to his Diſciples, and ſaid, *The time would come when they ſhould hale them out of the Synagogues, and perſecute from City to City, and ſpeak all manner of evil of them, and ſhould go about to kill them, and yet think they did God ſervice*; ſo void of underſtanding hath the ſeed of the Serpent alwayes been in all generations; which Words of Chriſt is fulfilled among you profeſſors of *New-England*, who are thinking (as they did) that you do God ſervice in killing his members, and you are come to that time, your fruits has made it manifeſt. Oh! could you have believed in times paſt if it ſhould have been told you that you above all people, ſhould be the greateſt perſecutors, and exceeded in wickedneſs, and cruelty, and hard heartedneſs, the Papiſts, the Turks, the Heathens, who make little or no profeſſion, in compariſon of you, and yet that you ſhould exceed them in rage, cruelty, and madneſs? It is an abhorrency to all ſober people; you have ſtained the Earth, and defiled your Land with blood, and have cauſed the Name of the Lord of Heaven and Earth to be blaſphemed among the Heathen, by your wicked, ungodly, barbarous, and bruti ſh actions; and you are in that nature, and in their ſteps which kill'd the Prophets, and mock't his Meſſengers, and ſhamefully entreated his ſervants, upon whoſe heads all the blood ſhed from *Abel* to this day, will be required.

But bleſſed be the Lord, whoſe Arm hath been ſtretched forth, and hath gathered thouſands out of that nature which is curſed from God for ever, and hath revealed his Salvation unto them, and the everlaſting Goſpel, which is to be preached again after the Apoſtacy, and hath made us partakers of it, (to wit) the Power of God; and ſo we ſee unto whom the Arm of the Lord is revealed, that all Nations ſince the Apoſtacy, hath drunk of the Whores cup, and are bewitch'd with her Sorceries, and therefore according to the command of the Lord,

and

and the motion of his eternal ſpirit, we have born our Teſtimony againſt the Apoſtates and Deceivers, (who retain the Words, and has loſt the life and power) to the intent that all that believe in the light which Chriſt hath lighted every man withall, that people might wait to receive power from on high again, (which all the ſons of *Adam* hath loſt in the tranſgreſſion) that as many as receive the power, may come out of the tranſgreſſion; and for this end hath God choſen and ſeperated many contrary to their own Wills, and from whatſoever was dear unto them in the outward, to deny it all, and to anſwer the pure motion of Gods ſpirit whither ſoever he leadeth, and in ſo doing, many have found the power and preſence of the Lord going with them, and before them, and he hath proſpered his own Work in their hands, and hath brought many out of *Sodom* and *Ægypt*, and out of *Myſtery Babylon*, to Chriſt the Myſterie, and to the Myſterie of Faith which is held in a pure Conſcience.

And we were not ignorant of this, what oppoſition we ſhould receive from Antichriſt and his Miniſters, Satan and his Meſſengers; and how that the whole World lay in Wickedneſs; and how that Nations, Kindreds, Tongues, and People, had drunk the Whores Cup; and how that all hirelings, deceivers, falſe prophets, and ſeducers, would withſtand: Neither were we ignorant that the Beaſts power which got up in the Throne of Iniquity and exaltation, ſince the Man-child was caught up unto God, & the Woman fled into the Wilderneſs, wherein he hath compelled all (both ſmall and great) to worſhip him. Neither were we ignorant of his ſtrength, and of his great Authority that he had in the Nations, and how that the Whore (the falſe Church) rode upon him; (and alſo we knew that the Nations were as Waters) nor of the great Waves which would lift up themſelves; nor of the multitude of Merchants which makes merchandize of ſouls for diſhoneſt gain, who are greedy of filthy lucre; nor of the multitude of ſhips in which they carry their merchandize and deceitful Ware; neither was the ſervants of the Lord, who hath thus deeply ſuffered (as I ſhall hereafter make mention) of the Spirit that ruled in the Profeſſors and Teachers of *New-England*: Notwithſtanding all

this (which was seen before) we consulted not with flesh and blood, but was obedient to the heavenly call, and stood (given up to the Lord in life, or in death) to finish the Testimony which God hath put into our hands, that so many may be brought to know the living God revealed in themselves, that so they with us, and we with them, may rejoice in him who is becoming the King, and Law-giver, and the exceeding great reward of all his People; To whom be glory for ever and ever: *Amen.*

And now *Reader*, I shall give thee a plain and true account of the grievous proceedings of the Rulers of *New-England*, and the miserable sufferings of the Servants of the Lord, whereby thou mayest see the Divinity of *New-England*, by the fruits and effects it brings forth, the Laws by which they rule their Nation not to be according to the Law of God, nor according to that which is equal in every mans conscience; for that Law takes hold upon the transgressor, but not the innocent; and because of unrighteous Rulers and Laws, many upright-hearted people in that Nation mourns

The grievous Suffering of Robert Hodshon, *by the Governor of the* Dutch *Plantation in* New-England.

I *Robert Hodshon* being moved of the Lord to go to *New-England*, to declare the Word of Truth made known by his Spirit, was obedient thereto, who after a prosperous Voyage, arrived at *Long-Island*, where our own Countrey people did inhabit under the *Dutch* Jurisdiction, finding drawings, and two more with me, we left the ship, and passed to a place called *Gravesend*, where our Testimony was received; From thence we passed to a Town called *Semico*, where we were received with gladness; so we passed to another Town called *Hampstead*, where we were received also; so I being left in the Town at a Friends House, (the other two being passed away) the next day being the first day, I passing to another Friends House, and some Friends following me into an Orchard, where we had thoughts to have met together, I being walking alone, there came a man from the Magistrate, and laid hold of me, and haled me

to

to the Magistrate, and kept me a prisoner in his own house, while he himself went to his Worship; many staid and heard the Truth the fore-part of the day declared; After he came home, and see so many with me, and could not stop my mouth, he wrote a Mittimus, and gave another man charge to keep me at his house; so the latter part of the day I had many came to me, and those that had been mine Enemies, after they had heard Truth, confest to it. So that Magistrate that committed me, took his Horse, and rode away to the *Dutch* Governor to make his complaint; but the other Magistrate, and most part of the Town, would not joyne vvith him against me, but some few of the ruder sort. There was I kept a prisoner till the Governor of the *Dutch* sent a Guard of twelve Musketiers, and the Gaoler, and the Sheriff came about twenty miles; so I was committed to them, and they searched me, and took away my Knife, Books, and Papers, and pinioned me vvith Cords; the next morning they took two Women, one having a young child sucking, and committed them also, and more if they could have found them; and thus they entertain strangers in *New-England*. And then a Warrant vvent forth to bring those people that did receive us; and so he fined them, and commanded them to pay, within six Weeks, or else depart the Jurisdiction; and one man he committed, and laid Irons upon him, and fined each of them three pounds. So I being pinioned till I came near vvhere the *Dutch* vvere, being tyed vvith a Rope to a Cart-tayle, thorough the Woods near 30. miles, and then I vvas cast into a Dungeon so odious as I never savv, for vvet, dirt, and nasty stink; and the next day I was brought to Examination, and an *English* Captain there to interpret, and took in Writing in their ovvn Language, committing me again to the Dungeon, suffering not any English to come to me. The next Court calling me out again, reading my Accusation in their Language; the Captain interpreted some of my Accusation, and thus said before the Court, *That it is the Generals pleasure, seeing I did behave my self thus, that I must pay* 600. *Gilders*, (which is 50. pound) *or else to serve at a Wheelbarrow, lock'd with a Chain.* I did ask him if I might give an Answer; and they answered, No; but shut me up in a Dunge-

on. So on the second day in the morning they took me forth, and lockt me to the Wheel-barrovv (amongst the slaves) to work; I told them, *I was never used to that work*; and they took a hard Ship-Rope, (near four Inches about) and commanded a Black-More to beat me with it; so he beat me so long till I fell down, and the Sheriff commanded him to take me up again, and beat me again; so it was judged by the standers by, that he gave me an hundred blovvs: Then they forced me to go into the Fort where the Governor lived, and went to know what they should do vvith me; so they sent a Moor to gather Rods to vvhip me; and so with the blovvs, and the heat of the Sun, I sunk down vvhere I stood in the Fort, and there I vvas till the seventh hour in the night; When the Gaoler came to unlock me from the Barrow, I was so sore swollen, that it was as much as I could do to stand, and was put that night in the dungeon; the next morning I was taken out about the fifth or sixth hour, and vvas lockt to the Barrovv till the seventh hour at night, vvith a Century over me, that none should speak to me, and if I spoke to any, they told me they would punish me more; yet for all this, my mouth was opened to declare the Word of Truth. Afterwards they shut me up in the Dungeon about a Week, and then brought me forth again; and then they stript me to the Waste, and hung me up by the hands, and tyed a great Clog to my feet, the Gaoler being full of Wine, and the Black-Moor a strong man, came vvith Rods, and whipped me, (the stripes cannot be numbered) back, sides and breast, which was cut very sore; and then I was put into the Dungeon, two nights, and near two dayes, giving me neither Bread nor Water; the Gaoler being drunk and asleep, two Souldiers got in at the door, and got me some Water; so afterwards they took me forth again, and asked me if I would pay the Fine; I told them I could not: They asked me if I would work, or be whipped every day; I asked them vvhat I had done, or vvhat Law I had broken, and to know my Accusers; So they took me and hanged me up again, (as they had before) and put my body to great pain, in keeping my body so long hanged, and giving me about ten stripes, and then asked me if I vvould work, and then gave me stripes again, four or five times, then

they

they let me down, and put me into the Dungeon; then a Woman came to me, and washed my stripes, and afterwards parted from me, and went home to her husband, and letting him know how it was with me, he proffered the Sheriff a fat Ox if he would suffer me to come to his house; for his Wife after she parted from me, looked when word should come that I was dead; but the Governor would not suffer me to come forth unless the whole Fine was paid; there were many friendly (both *Dutch* and *English*) that would have paid it, but I could not consent; and then afterwards (within three dayes) I was moved to work, and was made able and strong within three dayes after I was so sore abused, (as the first going into prison) which did much confound and torment them to see me work; Many *English* came to me to have my consent the fine should be paid, and grieved to see me made a slave; but I could not yeild that any should give one penny. But after I had wrought one week, I had liberty to speak to many that did resort to me; and Captain *Williams* (one of my greatest Adversaries) said I should be freed, for he had lost the love both of *Dutch* and *English*; and so for his own benefit, he begg'd my release of the Governor, a man more fit to be ruled over, then to rule: And this is the fruit of the Governor and Sheriff, who would be counted Christian Magistrates; but the Mercies of the wicked are cruel. But in all this the Arm of the Lord did support me, wherein I had peace in the inward man; and so I was brought to *Road Island*. *Robert Hodshon.*

The ninth Month, 1657.

Christopher Holder, *John Copland*, *Richard Doudeny*, and *Mary Clark*, all imprisoned at *Boston*, and after brought to their Court, which vvas in much fury and rage, in *Cain's* vvay, accusing them of Sedition, and said they vvere vvorthy of death; *Rich. Doudeny* received thirty stripes. They made this Lavv at their County-Court held at *Boston*, as follovvs.

It is hereby ordered, when the Quakers shall have paid the Officers their fees, and five shillings a day to the three men to carry them away to Road Island, *out of this Iurisdiction, &c.*

And

And now *Reader* thou mayest obserue, they in this Jurisdiction are worse then the *Gadarenes*, who desired Christ to depart out of their coasts, but did not require five shillings a day of him, for a man to carry him avvay, as these corrupt Rulers and Officers of the Jurisdiction of *Boston*; but this is but the beginning of their Masters Work, more thou shalt hear hereafter, vvhich vvill make thee admire that the gathered Churches of *New-England* should bring forth these fruits.

Several Inhabitants of *New-England* have been fined for meeting together in the fear of the Lord, vvho have vvaited upon him to feel his Mind and Will revealed in them, and among them, according to the example of the primative Christians.

William Newland for having a Meeting in his house, and refusing to swear, suffered five months imprisonment, and vvas fined 20: shillings, for vvhich they took a Heifer vvorth 30: shillings.

Ralph Alin for having a Meeting in his house, vvas five Moneths imprisoned, and fined 20. shillings. And for not putting off his hat he vvas fined 20.s. and had one sheep distrained.

Peter Gaunt for not putting off his hat, vvas fined 20.s.

William Alin for not putting off his hat, had a Kettle taken away.

Daniel Wing (for the same) fined 20.s.

Edward Perey (for the same) had Pewter taken avvay valued at 7.s.

John Inkins had an Iron Pot taken avvay:

Peter Gaunt (for the same) had Pewter taken avvay, valued 12.s.

Robert Harper (for the same) 4.s.

Thomas Euer (for the same) had his pot taken avvay in vvhich he dressed his Victuals.

Th. Greenfeild for not swearing, fined 20.s.

Fourteen of the Inhabitants of *Sandwich*, fined 5.l. a piece for keeping the command of Christ, vvho said, *Swear not at all*; These vvas fined at the last Court at *Plymouth*.

O you hypocrites, whose hearts are full of Venom! Would you be called Christian Magistrates, and Members of the Body of Christ, vvhile you bring forth such fruits as these, Apples of *Sodom*, and Grapes of *Gomorrah*? Will you let us reason together a little? Did the Church of *Corinth* fine the rest of the *Corinthians* vvho met not together at one place, and fetch away their Kettles and their Pans? Did the Members of the Church at *Galatia*, vvhen the other *Galatians* worshipped them not, fine them 20.s. and fetch away their Heifers? Or did the Members of the Church of *Antioch*, fine the rest of the Gentiles that did not believe, for not coming to them to worship, and take away their Pots in vvhich they dress their Victuals? Or did the *Jews* (vvhich vvere unbelievers, that worshipped in the Temple) fine the rest of the believers that were at *Jerusalem*, for not doffing their hats? Or did they fine them five pounds a piece becaus they vvould not swear? Or did the Church at *Jerusalem* fine the Temple-Worshippers, (the *Jews*?) If you can give an example either from believers or unbelievers, do; if you cannot, be ashamed of your doings, and repent of your Wickedness. And are you like to be Rulers for a Common-Wealth, who destroys the Estates of them who are Members of the Common Wealth? Such Church-members made the Woman flye into the Wilderness; and such Rulers destroyed *Israel's* Common-Wealth, who grinded the faces of the poor, and chopt them in pieces as flesh for the Caldron. And this is truly verified among you Rulers of *New-England*, who has turned judgement backward, and not suffered equity to enter; but these actings hastens the scattering of your Church, (falsly so called) and will incur the Wrath of the Lord upon your Nation, and make you an abhorrency to all that fear the Lord.

The cruelty of Francis Newman, *and others of the Magistrates of* New Haven, *towards the Lords Servant*, Humphrey Norton, *their cruel whipping of him, burning him with the Letter* H. *and fining him ten pounds, and both him and* John Rows *whipped at* Plymouth Patten.

Humphrey Norton being moved of the Lord to visit the *Dutch* Plantation upon the Continent of *New-England*, and passing thitherward through an *English* Plantation, was apprehended by Order from the Magistrates of that place, where he prevented him, and put him a-board of a Vessel that went for a place called *New-Haven*, where he was carried before one *Francis Newman*, a Magistrate in that place, having nothing to charge him with besides his giving forth of Papers which he had writ in answer to their Priests, yet committed him to a wide, open prison, which wanted repairing, and in the coldest season of the year, suffered him not to have either Fire or Candle, but chained him to a Log all that night, and the next day and night; the morning following he was brought before the said *Newman*, and two other of the Magistrates, who having nothing to accuse him with, (but concerning the Papers aforementioned) one of the Justices (so called) stood up, and declared, That if the said *Humph. Norton* would return, and acknowledge he had done amiss, and declare against himself, he should be cleared; who answered, He could not declare that which was false, for he had declared the truth already. So after they had used both flattery and threats, (to little purpose) this *Newman* in much rage commanded him to prison again, saying, he would prosecute him in the same prison, & the same manner chained him to a Log, they kept him sixteen or seventeen days, and then brought him before them again, and read his Charge, which he desired he might have a Copy of, to answer to; and a Priest being present (to whom the said *H. Norton* had sent some queries) who undertook to answer him before the people, and the said *H. N.* replyed to him as he answered each query; then they tyed a Key cross his mouth till the Priest had done, and was gone, and the Court broke up, although they promised

sed he should answer when the Priest had done; but they returned him to prison till the Afternoon; then they sent for him to a private place, using flattery to ensnare him; but seeing they could not, they returned him to prison. The next morning they sent for him again, and then read a Sentence against him, That he should be severely whipt, and burnt in the hand with the Letter *H.* for spreading his Heretical Opinions; all which was severely executed upon him the same day, in the sight of the Magistrates and nine or ten Priests, and many people; they also fined him ten pounds, for that the Collony had been put to charges and trouble with him, which they had the conscience to take of a *Dutch* man, who had compassion on the suffering man, and would needs pay it for his release, although much perswaded to the contrary by *H. Norton.* Being released from thence, and sent out of their Coasts, (according to their Sentence) he with another friend, called *John Rous*, passing into *Plymouth Patten*, was there also apprehended, and cast into prison, and after called before their Court, and sentenced (again) both of them to be whipped, which was the same day performed upon them, H. *Norton* received thirty lashes, and *John Rous* fifteen, or sixteen, and so sent away. This is but little in comparison of their cruelties exercised on the bodyes of many of our Friends, which the Lord takes notice of, as farther hereafter thou mayest hear:

Humphrey Norton's *relation of his, and* John Rous's *sufferings again in Plymouth-Patten, by the Magistrates and Governor there.*

I being returned to *Road-Island*, and hearing there was information taken against me (in *Plymouth-Patten*) upon oath, and also that they had entered me upon record for being convicted of several errors, (a necessity was laid upon me to appear in those parts, besides what drawings I had to visit the great Seed of God that there is. When the fulness of time was near come for the finishing of that service, there was a cry in me for two dayes together, *Bonds abide thee, Bonds abide thee,* and their Court and Collony presented to me;) With zeal and

courage for God, I made my vvay, with my beloved Brother, *John Rous*, who had drawings thither, and did accompany me; The ſtrength of darkneſs being on their parts, and their late-made Laws being ſo abominable and wicked, the few dayes we had to viſit the Seed, we were forced (ſo as in the Wiſdom of the Father) to keep hid in the Wilderneſs, and to have the Church to meet us there, it being againſt me (if I could prevent it by lawful means) to go bound to *Pilate*, but that in the Povver and Authority of God we might at their Court appear, in which time the particulars vvere preſented to me, vvith the truth of every thing, vvhich I ſent before me to the Governor and Magiſtrates, to make vvay for me by a Conſtable, with a line to him to this purpoſe, *That neither the Governor nor Conſtable needed to ſeek any further after me, for it was my intent* (with J. Rous) *to appear before their Court and Countrey, if God permit*; Which repairing thither (upon the firſt day of their ſitting) quietly into their Town of *Plymouth*, vvith ſome friends accompanying us, their Under-Marſhal (ſo called) came to us (upon ſight) in the ſtreet, and ſaid he did arreſt us in the Lord Protector's Name, and ſo took us avvay to priſon, and there kept us (without ſuffering any to come to us that he could hinder) for the moſt part of two dayes, whilſt they were ſitting upon their *Ægyptian* Juryes; and being then brought before their Court and Magiſtrates, we were demanded the occaſion of our coming, and whether we had not had warning to depart their Collony? My anſwer was to the Governour, That part of my grounds I had ſent before me, with his name (and ſeveral other of the Magiſtrates names) upon the outſide, and asked him whether he had received it, or not? Which thing he vvould neither acknowledge, nor deny; upon which I tendered him another Copy of the ſame, and required that it ſhould be read in the audience of the Court, and that I might have liberty to declare the reſt of my grounds, the which he would neither receive, nor ſuffer to be read; afterwards I made way that I might read it my ſelf, and he cauſed me to be pulled down, and haled forth, and abuſed both me and *John Rous*, with his tongue, and cauſed us to be haled to priſon again. About a day after I ſent a little Note to them, to require of them

that

that we might not be ſhufled off in that manner as we were, but that we might be called before their Court again, wch was done in a wicked and corrupt manner, labouring by what means they could, to prevent the people from the hearing and ſight of us, which when we were called, the Governor began with his rage and railing, (the ſtrength of darkneſs being with him) laboured (if he could) to ſtop me from ſpeaking, ſo that our ground and cauſe could not be heard, according to our deſires; & as he abuſed me with Words, calling me a number of filthy names, and that he looked upon me as the wickedeſt of all my Conſorts, or Words to that purpoſe; but at laſt their Sentence paſſed upon us, to be whipped, or to pay five pounds, (according to their Law) I told them, if it were the Will of God, I could freely lay down my life in witneſſing againſt that Law. Upon the day we were called forth to ſuffer their Law, and being brought to the Stocks, the people and Magiſtrates gathered together to ſee the execution; it vvas received by us vvith great courage & boldneſs, to the aſtoniſhing of the heathen, & to the tendering of many; after wch, the Magiſtrate ſaid we were cleared, paying our fees. Back again to priſon were we returned, (and continued for our fees not being paid) and there continued about five dayes; and the Marſhal perceiving that we were what we ſpake, came upon the day following, and laid before us the poor condition of his Wife and Children, and told us the doors vvere open to us, he would ſtand to what the Lord would move our hearts to communicate to his Wife and Children's neceſſities; upon which account vve came forth. *Humphrey Norton.*

Laws made at their *March*-Court, holden at *New-Plymouth*, where the Governor cauſed Deputies to be called on purpoſe to make theſe following Laws againſt Friends, to prevent the ſpreading of Truth.

It is enacted by this Court, and the Authority thereof, That no Quaker, *or perſon commonly ſo called, be entertained by any perſon, or perſons within this Government, under the penalty of* 5 *l. for every ſuch default, or be whipt; and in caſe any one ſhall entertain*

any such person ignorantly, if he shall testifie on his Oath that he knew them not to be such, he shall be freed of the aboveſaid penalty, provided that he upon his first diſcerning them to be such, do diſcover them to the Conſtable, or his Deputy.

It is enacted alſo by the Court, and Authority thereof, That if any Quaker, or perſon commonly ſo called, ſhall come into any Townſhip within this Government, and by any perſon, or perſons, be known, or ſuſpected to be ſuch a one, the perſon ſo knowing or ſuſpecting him, ſhall forthwith acquaint the Conſtable (or his Deputy) of them, on pain of preſentment, and ſo lyable to cenſure in Court, who forthwith ſhall diligently endeavour to apprehend them, and command them to depart out of the Townſhip and this Government; and in caſe any ſuch perſon delay, or refuſe ſo to depart, then the ſaid Conſtable, or Deputy, ſhall apprehend them, or him before a Magiſtrate in their Townſhip, if there be any; and if there be none, to the ſelect men appointed by the Court for that purpoſe, who ſhall cauſe them, or him to be whipt by the Conſtable or his Deputy, or pay five pounds, and then conveyed out of their Townſhip. And the ſame courſe is to be taken with them as often as they tranſgreſs this Order.

It is enacted by this Court, and the Authority thereof, That henceforth no ſuch Meetings be aſſembled or kept, by any perſon, in any place within this Government, under the penalty of 40.s. for every Speaker, and 10.s. for every hearer, and 40.s a time for the owner of the place, that permits them ſo to meet together; and if they meet together at their ſilent, (ſo called) then every perſon ſo meeting together, ſhall pay 10.s. a time, and the Owner of the place ſhall pay 40.s.

It is enacted by the Court, That henceforth no publike Meetings be ſet up within this Government, but ſuch as the Court ſhall approve off.

F.H. and *E.B.*

MY dearly beloved Friends, about the laſt of the ſixth Month, 1657. I came from *Barbado's*, with another Friend with me, an Inhabitant of the Iſland, and according to the appointment of the Father, landed on *Road-Iſland* in the beginning of the eighth moneth, on an out-part of the Iſland, but the Veſſel went for *Boſton*; and being come thither,

I heard

I heard of the arrival of Friends from *England*, which was no small refreshment to me; and after I had been there a little while, I passed out of the Island into *Plymouth-Patten*, to *Sandwich*, and several other Towns thereabouts; and after some time I was in *Conecticut-Patten*, with *John Copeland*, where the Lord gave us no small Dominion; for there we met with one of the Disputers of *New-England*, who is a Priest of *Hartford*, who was much confounded, to the glory of Truth, and his shame; and after some staying there, we returned to *Road-Island*, (where *H.N.* was) and after some stay there, we went to *Plymouth-Patten*, and they having a Court, we went to the place where it was, (having sent before, the grounds of our coming) but we were straightway put into prison, and after twice being before them, (where we were much railed upon) they judged us to be whipt, H.N. received twenty three stripes, and I fifteen, (with Rods) which did prove much for the advantage of Truth, and their disadvantage; for Friends did with much boldness own us openly in it. And after we were let from thence, we returned to *Road-Island*, and from thence to *Boston*, and bore witness (in their Meeting-House) against their Worship, in a few Words, till they haled us forth, and had us to their house of Correction, and that evening we were examined, and committed to the prison; and on the seventh day in the evening they whipt us with ten stripes a-piece, with a three-fold Whip, to conclude a wicked Weeks Work, which was this; On the second day they whipped six Friends; on the third day the Gaoler laid *William Brand* neck and heels, (as they call it) in Irons, (as he confessed) for sixteen hours; and on the fourth day the Gaoler gave *W. Brand* one hundred and seventeen strokes with a pitch Rope; on the fifth day we were put in prison, and on the seventh day we suffered; and after a while a Warrant was given forth, that if we would not work, we should be whipt once in every three dayes, and the first day have fifteen stripes, the second time eighteen, and the third time twenty one. So on the seventh day was a Week after our first whipping, four of us received fifteen stripes a-piece, and on the fourth day after, we were released: So we returned to *Road-Island*, and continued there a while,

while, and after some time H. N. went into *Plymouth*-Patten, to Friends there, and I was moved to come to *Boston*; so that day five Weeks as I was released, that day five Weeks I was put in again, where was *Christopher Holder*, and *John Copeland*, and we do lye according to their Law, to have each of us an ear cut off. But we are kept in the Dominion of the Lord, over all our Enemies. This is the proceedings of the great professors of *New-England*, whose fruits declare to all sober people, what stock they are of, even of *Cain*, that hated and slew the just. *John Rous.*

Here followeth the Tryals, and Examinations, and Sufferings of the three Servants of the Lord, Christopher Holder, John Rous, & John Copeland, *and the cruel and unmerciful proceedings of* John Indicot, *who is called a Governor of* Boston, *and their Court, called, The Court of Assistance, but it is of their Father the Devil's work, against the aboveſaid three servants of God, and harmless and innocent Lambs of Christ.*

It came to pass that we two, *Christ. Holder*, and *J. Copeland*, being moved of the Lord to go to *Boston*, set forth thitherwards on the third day of the sixth month, and the same day came to a Town in that Jurisdiction, called *Dedham*, and it being near Evening, we turned into the Ordinary, where we lodged that night, and early in the morning came two Constables (with some others) and demanded of us whither we were going; our answer vvas, We intend to pass towards *Boston*. Then they said they had a VVarrant to bring us to *Boston* before the Magistrates. Then we required to see it; but they would not shew us it; so after some hours, one Constable, and two men with him, had us to *Boston*, and brought us to the Governor's house, who when he saw us (being much perplexed in spirit) said in a rage, You shall be sure to have your ears cut off; then he asked our Names, so we told him; then he said, You have been twice here before, and said, he looked upon it to be a great judgement of God to them, that we were suffered so often to come amongst them, to trouble them, and asked us why we came, seeing you know we would not receive

you?

you? We answered, The Lord hath commanded us, & we could not but come: Then he maliciously said, The Lord commanded you to come? it was the Devil. Then he urged us to prove our call by the Scriptures; Our answver vvas, Our Names are not vvritten in the Scriptures. The Governor (whose name is *John Indicot*) said, he did believe we spoke true, for he did think our Names vvere not vvritten in the Scriptures; and farther said, It vvere something if you could make it appear to me that you are sent of God. We answered, That vvhile he stood in unbelief, though vve speak never so plain to him, yet he would not believe it. Then one *Nathaniel Williams* standing by, said to this effect, Seeing that you knew we would not receive you, it must needs be out of malice that you came. Our answer was, That the Lord God who searcheth the hearts of all, knows that we came not in malice, but in obedience to him. Then *J. Indicot* asked us, Whether vve did believe that Christ's body vvas in heaven? *Ans.* We knovv that his body is in heaven. So he sent for the Gaoler, and bid him take us avvay, and said we should hear from them to morrovv. So he had us away; and put us in the House of Correction, as they call it. So on the morrow (being the fifth day of the sixth month) they had a Court at *Boston*, before vvhich we were brought; When we came before them, they caused our hats to be taken off, and throvvn on the ground; Then *J. Indicot* said, You were before me yesterday, and I asked you to prove your call, but you did not, because you said I would not believe it; therefore I ask you to prove it before the people, & it may be they wil believe you. Then we asked them if they vvould believe us when we spoke the truth? *I, I, if you prove it by Scripture, we must as before.* To prove our call hither by expres Words of Scripture, we cannot, because our Names (neither this place) is not mentioned in Scripture; but that vve have examples in Scripture from the Prophets and Apostles, who in obedience to the Lord travelled from place to place, as we do, that we can prove. Then *I. I.* laughed, and said, Are you Prophets and Apostles? Then he asked us, whether we did believe that Christ had a body in heaven distinct from the body of his Members. VVe answered, That Christ's body is divided from his members, we do not believe.

I. I.

I.I. turned to the people, and said, They mean his mystical body. Then we said, We know no such word in Scripture as Mystical, and put them to prove by Scripture that Christ had two bodies. Then one stood up (like a Priest) and asked us whether we did not believe that Christ had a body in heaven made of Sinews, Flesh, and Bone, distinct from the body of his Members? Then we asked what the body of his Members was? To which they gave no answer. Then the Secretary made a speech to this effect, saying, That these men have been here twice before, and have received the Law, and was sent out of this Jurisdiction, and now are come the third time; And so wrote an Order, and delivered it to the Governor, who delivered it to the Gaoler, and bid him take us away, and keep us according to his Order; but they read not the Order to us then. So he had us away to the house of Correction again; and the next morning the Gaoler came to us, and asked us to work; Then we required to see his Order; so he shewed us it: The Order was to this effect:

To the Keeper of the House of Correction; You are by vertue hereof, to take into your custody the body of Christopher Holder, *and* John Copeland, *and them safely to keep close to work, with Prisoners Diet onely, until their ears be cut off, and not suffer any to converse with them whilst they are in your custody.*

Then he asked us again to work, and said, As you are rational men, I would wish you not to put your bodyes to so much sufferings, saying, he had an Order to have us whipt twice a Week if we would not work, and shewed us the Order that was made for the other Friends that were in the prison before us, whereby they were whipt; but we answered him not: Then he said, he would not be harsh with us, but would give us time to consider of it till noon. So after some time, he came to us again, and asked us as before; then we answered, We were shut up, and were not at liberty to work; Then he haled us, and had us into the room where the Work was, and kept us there till night, and then had us into the Common Gaol, and on the morrow had us down again where the Work was, and said he would keep us there till our backs were slash'd, and set Bread and Pottage by the Work, but we had not free-

dom

dom to meddle with it neither. So at night we were had into the Common-Gaol again, where we were shut up in a close Room, and had Bread and Pottage set by us, but they said they would not take any thing for it but Work; in which place we remained eight dayes; they not knowing of any thing we did eat. Then the Gaolers Wife came to us, and said, if we would have Milk, we might have it bought for us; and if we would have Beer, we might buy it of her; So from that time the other Friends who were in the House of Correction, (some time after) was suffered to bring us what we did want, in at a Window. Some time after C.H. and J. C. were put in prison, I *John Rous* was commanded of the Lord to go *Boston* also, and as way was made, (according to the Will of God) I prepared to go thitherwards, and on the 25. of the sixth Month, (in the Evening) I came to *Boston*, so I went into an Inne, and not being desirous to be a snare to any man, I declared who I was, to the man of the house, who fetched the Marshal, and the Marshal had me to the Governor; and when I was brought before the Governor, he came towards me in a lofty manner, and said, Put off thy hat; I answered, I cannot; so my hat at his command was taken off. *J.I.* asked me why I came to town? I said, To visit my Friends that were in prison; and (if I may have liberty) if they want any thing, to minister to their necessities. He answered in derision, That was a charitable deed; Why did not *Humphrey Norton* come? He asked me if I had any Letters; To which I was silent. So he bid the Marshal search me, who did according to his command; and *I. Indicot* took several Papers out of my Letter-case, and kept them. And after some questions about the body of Christ, (to which I answered him according to the Scriptures) and telling me that was no new thing we held; for (he said) if he had time, he would shew me out of Books which he had in the house, that several hereticks (before us) held the same Opinions. To which I answered him little, (knowing that the Spirit of God is pure from all Heresie, whatsoever blind men may say of it.) *I.I.* bid the Marshal have me to prison, the which was done without Warrant or Mittimus, that I saw or heard of.

Again, on the seventh day of the seventh Month, we three were sent for (from the prison) before the Court of Assistance held at *Boston*, who (when we came) commanded our hats to be taken off, the which being done, (after some time) *I. I.* asked us one by one, Whether we knew the Law against *Quakers?* We answered, We knew their Law. Then he asked us, Why we came hither? We answered, That the Lord (whose Law is just) required it of us to come, in obedience to him we came. Then one called Major *Denison*, asked us, Whether every man is not Master of his own house? We answered, The Lord God is Master of Heaven and Earth, and he can send whither he will, and whom he will: Then J. I. said, Were you not here before, and were sent away, and were warned not to come again, and now are come a third time, (to which *Rich. Bellingham* added) *in contempt of Authority*? We answered, *Amos* must prophesie at *Bethel*, though he be forbidden. Then Major *Denison* said, If a man should forewarn another man from coming into his house, and should stand with a Pike (or a Sword) at his door, and yet for all this, the other should attempt to come into his house, and should be slain, Would not this man's blood be upon his own head? *Ans.* If the Lord sent a man to such a man's house, to warn him (or any in his house) to repent, or of the judgements that was to come; if this man was slain, he was innocent in the sight of God, and had cleared his conscience towards the man, and his blood would be upon his head that slew him. Then some Words passed betwixt us, whereby the Governor was called by his Name; then Major *Denison* spake to this effect, It was not fit for us to call him by his Name; [Mark but the pride of this man's heart] To which it was replyed, He might have shewed more Wisdom; for his Name is *John Indicot*, and mens Names are given for men to be called by. Then they fell to plead for being worshipped and honored with the honour which is from below, which unbelievers live in, and seeks, and would have it, and brought many Scriptures for respect of persons. They were answered, They that respects persons, commits sin. Then one said, That is in Judgement. To which it was replyed, Now you are in judgement, Why do you then plead for it? If you

were

were Magistrates of God, you would speak in the Majesty of God; but they were light, and vain, and laugh'd.

John Indicot asked, What is the honor that you would have given to men?

Ans. Love is the honor due to all men; and further said, How can you believe, that receive honor one of another? If you were believers, you would not seek it; but the unbelieving Pharisees sought it, and were reprehended by Christ; and the same reproof reaches to all men who are seeking the same. *Denison* said, It might be ignorant people would wonder that we should make so much a-do about putting off the hat, and seeking honor to our persons, for therein lyes the ground of contempt of Authority. Both ignorant and wise may wonder at it indeed, that you make such a do about the hat; is putting of hats, and bowing the knee, obedience to the higher Power? Is that the honor from above? Nay, Christ saith its below. And though *Denison* said, they sought not honor to themselves, yet (*Reader*) thou maist judge by their late Act, (which hereafter I shall mention) that they were so unwilling to lose this honor, (which is corrupt and below) that rather then they will want it, death and banishment shall come upon him that will not give it them. And further, *Denison* (out of the pride of his heart) said, We are stronger then you, look to your selves.

Answ. The Lord is stronger then all, and he shall reign.

Then one of them said, We were deceived and deluded.

Ans. If we were deluded, and out of the way, you had more need to pitty us, then do as you do.

One of them said, We pitty you, while we punish you. [Mark the deceit of this Man.] Then after some more words, (wherein they call'd us bold boys, and blasphemers) J. *Indicot* said, You come in a way, and shew of love and humility, and the spirit of meekness, but you are such as Christ spoke of, who outwardly have sheeps clothing, but inwardly are ravening Wolves.

Ans Christ there speaks of a people very like your selves. Then J I. made a speech unto us, to this effect: Exhorting us to make our peace with God, saying, That the way we walked

in, (deceiving of people, and ſpeaking againſt Miniſters and Ordinances, and deſpiſing of Magiſtrates) is the way that leads to hell; and ſaid, [the Boaſter] I ſpeak from heaven, but you will not believe me.

Anſw. Nay, we do not believe thee, (he who is a man of blood, ſpeaks from the pit of darkneſs, where his reſidence and abode is) but as for deceiving of people, and ſpeaking againſt Miniſters of Chriſt, and deſpiſing of Magiſtrates, we are not guilty. So they bid the Gaoler take us away, the which he did; and this is the ſubſtance of our Examination at that time.

Again, on the tenth day of the ſame Month, we were called before the Court; And when we came before them, the Deputy-Governor made a Speech to this effect:

Theſe men have been formerly here, and they have been ſent away; and though they know the Law, yet are come again in contempt, and to revile Magiſtrates and Miniſters, and to break all order in Churches, and deceive the people; and ſo what ever become of them, whether loſs of ears, or loſs of life, your blood be upon your own heads. [Mark, worſe then *Pilate*, and the envious *Jews*.]

To which he vvas replyed, you heap falſe accuſations upon us, and God will heap his judgements upon your heads; and if we ſuffer either loſs of member, or loſs of life, our blood will be required at your hands, for the Lord hath ſent us hither. *J.I.* ſaid, Prove that, (and ſaid) Chriſt's Meſſengers were to pray for them that perſecuted them; but you propheſie his judgements upon us. We have not done any thing that deſerves either death or bonds. Then *Indicot* ſaid, You are greater Enemies to us, then thoſe that come openly, while you come under pretence of peace, to poyſon the people. Then one of us ſaid, It grieves me to hear thee ſpeak ſo many falſe things. Then they urged us to prove that we were ſent of God.

Anſ. That vvhich you do unto us, doth prove that vve are ſent of God; for the ſame things that Chriſt ſaid ſhould be done to his Diſciples, (by thoſe that were contrary to him) have you done unto us, as vvhipping, *&c.* To vvhich Major *Deniſon* ſaid, Then evil-doers that are whipped, ſuffer for Chriſt's ſake. To vvhich *John Rous* replyed, If we were evil-doers, the judge-

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ments of God would he heavier upon us then that which we suffer by you; but not being evil-doers, we have peace with God, and his peace keeps us above all sufferings. To which Major *Denison* replyed, Mr. *Rous* (for so I may call you, having heard your father is a Gentleman) what judgement of God do you look for greater (then is upon you) then to be driven from your fathers house, and to run about here as a vagabond, with a company of deceivers, except you look for a Halter, or to be stricken with a Thunder-bolt? [Reader, do but mark this Christian-Magistrate, for so he would be called.] *Joh. Rous* said, I was not driven from my Fathers House, but in obedience to the Lord I left it; and when the Lord shall have cleared me of this Land, I shall return to it again. Then J. *Indicot* called to the Secretary to read the Law, then he read this Clause in it, *That if any that had suffered the Law, should presume to return again, they should have one of their ears cut off*; (worse then the *Jews*, when the Apostles came again into a City after they were commanded not to come, yet when they came, they cut not off their ears) Then J. *Indicot* did as he used to do, spoke many words in derision; Then one of us said, More gravity would become thee. To which J. *Indicot* said, Do you come to reprove us? Major *Denison* said, If you could shew unto us your commission, as plain as we can shew you that you transgrels our Law, *&c.* [Reader, take notice, they had no Law at all when the Quakers came into *New-England*, till they consulted with the Prince of darkness to make one.] Whether you believe us, or no, from the Lord we have received our command, and his Spirit is our Seal. Then J. *Indicot* said, They have nothing to prove it by, but the Spirit within them, and that is the Devil. *Ans.* Take heed of blaspheming the Spirit. J. *Indicot* said, You come in contempt. *Reply*, The Lord God (who knows the hearts and reins of all mankind) judge betwixt us and you, whether we came in contempt.

So after some words, we spake something to them concerning their Law, and said, We have seen some of your Laws that have many Scriptures in the Margent, but what example have you in Scripture for cutting off ears? J.I. said, What Scripture have you for hanging then? M. *Denison* said in way of derision,

riſion, Yes, they would be crucified. So they haſtened the Governor to diſpatch us quickly, who ſpoke to the Secretary to read the Law to us three; ſo he called us three by our Names, and (as he was going to read it) the Governor and Magiſtrates whiſpered together, and (while we were expecting to have the Law read againſt us) J. *Indicot* turned ſuddenly about, and in great haſte and bitterneſs paſſed his ſentence upon us three, in theſe Words, *It is the Sentence of the Court, That you three ſhall have your right ears cut off by the Hangman.* Then we ſeeing their unjuſt proceedings againſt us, and that they were both our Accuſers and Judges, we were ſtirred in Spirit to appeal to the chief Magiſtrate of the Commonwealth of *England*, the vvhich Appeal we made one by one; but they made a light thing of it, and haſtened the Keeper to take us away; ſo we were had away, and put into the priſon again; and the ſame day was *Laurence Southwick*, and *Caſandria* his Wife, and *Joſiah* their Son, called before their Court, who had been priſoners in the houſe of Correction eleven Weeks, for being taken in a Meeting at *Salem*, who have been impriſoned here before; So they began with them, ſaying, This man was a member, and this Woman a member; Then *Joſiah* asked them, What error he held? They ſaid, You do believe and hold forth, That there is that in every man, that if he will, he may be ſaved by it. *Joſiah* replyed, There is no power in any mans Will to ſave himſelf. *Laurence* ſaid, The reaſon why you gave me admonition, was becauſe I entertained two men in my houſe; They anſwered, They were *Quakers*. He replyed, It was *Chriſtopher Holder*, and *John Copeland*. So they were had to the houſe of Correction again, and on the morrow a Bond was ſent them for to ſign, (of vvhich a Copy followeth) for the ſigning of which Bond, liberty was offered.

We, Laurence Southwick, Joſiah Southwick, *and* Caſandria Southwick, *do bind our ſelves joyntly and ſeverally, in the ſum of* 40. l. *to the Treaſurer of the County; The Condition is, That we, and every one of us, will forthwith depart the juriſdiction of the* Maſſatuthets; *or that we, or any of us, ſhall publiſh or maintain any of the diabolical Opinions of the* Quakers, *or entertain any of their ſect*

that

that resort unto us from other parts. The which Bond they cannot sign, and therefore they remain prisoners still.

So on the 16. day of the *7th.* Month, 1658. the Marshal (with a company of blood-thirsty men) came to the prison where we were, & when they had let in so many as they thought meet, they lock't the door, & did not suffer one friend to come in, though some did much press it, especially one Friend who was moved to come from *Rhode*-Island to bear witness against their cruelty at the time of their executing of it on us. So when they had made the doors fast, the Marshal (with some others) came into the room where we were, and read an Order to this effect, as follows.

To the Marshal General, or to his Deputy; You are to take with you the Executioner, and to repair to the House of Correction; and there see him cut off the right Ears of John Copeland, Christopher Holder, *and* John Rous, *Quakers, in execution of the Sentence of the Court of Assistance, for the breach of the Law, tituled* Quakers. *Edward Rawson,* Secretary.

So they had us forth into another room, where was more light; *Joh. Rous* said to the Marshal, We have appealed to the chief Magistrate of England; He answered, He had nothing to do with that. *Christoph. Holder* said, Such Execution as this should be done publikely, and not in private. One called Cap. *Oliver,* replyed, We do it in private, to keep you from twatling. So the Executioner took C.H. and when he had turned aside his hair, and was going to cut off his Ear, the Marshal he turned his back on him, because he would not see it; the which I. *Rous* taking notice of, said, Turn about, and see it; (for so was his Order) and the Marshal (being filled with fear) turned, and said, Yes, yes, let us look on it. So in the fear of God we suffered boldly, saying, Those that do it ignorantly, we desire (from our hearts) the Lord to forgive them, but for them that do it maliciously, let our blood be upon their heads; and such shall know in the day of account, that every drop of our blood shall be as heavy upon them as a milstone. So when they had

had done, they ſlank away as a Dog when he had ſuck'd the blood of a Lamb, and is diſcovered. And this is a Declaration of the ſufferings of us three, C.H. I.R. I. C. The Friend that came to bear witneſs againſt their cruelty, (whoſe Name is *Katherin Scot*) is committed to the Houſe of Correction.

Boſton Priſon, the 17. of the
7*th.* Month, 1658.

Here follows the cruel and mercileſs ſufferings of William Brend, *by the hands of* Pharoah's *Task-Maſters, who would be called Chriſtian Magiſtrates, but by their fruits thou mayeſt ſee by whom they bear rule, and for whom they rule. The Teſtimony (as follows) under his own hand, take.*

ON the 18*th.* day of the 4*th.* Month, 1658. I came to *Salem*, (being moved thereunto by the Lord) where there was ſeveral Meetings, which was of ſervice for the Lord. Upon the 27. of the 5. Month, we had a Meeting at *Nicholas Philip's* Houſe, (ſome five miles from *Salem*) and after we had been ſome time together, (and were waiting upon the Lord) in ſilence, there came one *Edward Batters*, (who called himſelf a Commiſſioner, as he ſaid) and a Conſtable with him, and the ſaid *Batters* commanded the Conſtable to take us away. I asked him for his Warrant; he ſaid he had none; Then we refuſed to go with him. Then he bad the Conſtable command ſome friends (that were preſent) to aid him. They refuſed, ſeeing the Conſtable had no Warrant. *Batters* willing to drive on his Maſters Work, went out, and brought two other men (which he had ready near the Houſe) to force us away, but ſtil we refuſed to go with him, unleſs they would carry us by force; though they hailed us, and forced off our clothes, yet we went not; (See the fruits of *New-England*-members on their Sabbath, which they pretend to be ſo zealous for) So they went away without us. This was about the fourth hour in the Afternoon, and we tarryed thereabouts till after the Sun was ſet, expect-

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ing their return, seeing we had wronged no man. There was a man at this Meeting, called *R. Adams* (who lived at a Town called *Newbury*) hearing the truth declared, did desire (if we came that way) to come to his house, and have some conference with their Minister: We came to this mans house the 29. of the 4. Month, in the morning, and when we came there, he desired that their Minister might be sent for, whom he said was so moderate a man, that he would not wrong us: But the Priest (notwithstanding all his seeming moderation) brought a Club-Man with him, (whom he called a Magistrate) one Captain *Garish*, and others with him; and as we were walking in the Wood, one came and told us the Priest was come, and several others with him; they promised *Robert Adams* they would not injure us, but we might freely pass away as we came. So we went into the house, and had many Words with the Priest, some of them were, *That there is a necessity of mens sinning in this life*, A Doctrine (not onely preached, but) lamentably practised in *New-England*. But *Cain*'s nature began soon to rise, and they began to threaten us that they would exercise their Power against us, and so kept us several hours, notwithstanding their promise: but at last said, If we would promise to depart their Town, they would let us go, which we could not do, nor make a Covenant with death. So we passed away, and after we were gone almost half a mile, *Garish* came riding after us, and bid us go back, but we refused; then he forced us along with several men to assist him back again to *Robert Adam*'s house, and there kept us till the Constable came, whom they had privately sent for; and *Garish* writ some kind of Warrant, and sent us to *Rouly*, to be conveyed from Constable to Constable, till we were brought back again to *Salem*. They brought us to *Rouly* in the night, so the next day we passed through *Ipswich*, and other places, which was of service to the Lord; We came to *Salem* where their Court was sitting; We were brought before them in the night, where one *Simon Broadstreat* sate as Judge; *Daniel Denison*, *William Hathorn*, with another Assistant; *Simon Broadstreat* asked us, if we knew before whom we were: Then after they had pulled off our hats, they asked our Names; We told them. They asked us if we were Qua-

ker; We answered, We were of those whom the World in derision calls so. *Simon Broadstreat* said, he never saw any of us before, and he began to tell us we held dangerous Errors: We bad him declare what they were; Then (like the rest of *Cain*'s race) he began to accuse us, We denyed that Christ that suffered at *Jerusalem*; and that we denyed the Scriptures; But we declared the contrary, and that we owned no other Jesus but he that suffered at *Jerusalem*; and the Scriptures of truth we owned. And then they said, We were much wronged; and further said, What we had declared concerning Christ and the Scriptures, they owned. Then they would know our call to come into those parts. We answered, We came to visit the Seed in captivity. Then they began to threaten us with their Law, and before confessed they owned what we said. We asked what they had to lay to our charge; but they had nothing, but said they had a Law against such a people as we owned our selves to be of, and according to that Law, sent us to the house of Correction, and bid the Constable take us away, and kept us prisoners; Some of *Salem*-people, which were summoned to answer for being at the Meeting before-mentioned, six of them were sent to prison with us to *Boston*. The second day of the fifth Month, being the sixth day of the Week, and the presence of the Lord was with us, and we stayed at *Laurence Southwick*'s house, where we had a meeting of friends which passed some part of the way with us, after we had given up our selves to the Lord by prayer and supplication. And when we came to *Boston*, we were seperated into several rooms in the Prison, and we into a room that the bloody Gaoler had provided to put us in, he hearing we were taken, resolved (in his wicked heart) to torment our bodies, or to make us bow to their wicked and cursed Law, (as he said to us.) He took us up into a high room in the inner-Prison, and stopped it so close, that he left not a hole for any air to come in, nor suffered any to come at us; and stopped all necessaries from us, as Food, and whatsoever might be serviceable to us, neither let us have any Victuals for our money, but after some time he brought a few Pottage and a piece of Bread; We would have given him money for it, but he said, he would have nothing but Work for

it;

it; and further said, If we did eat, he would make us work for it; so he kept us without any, five dayes On the second day of the Week he called us down to be whipped, which was executed upon us in twenty blows, with a three-stringed Whip, with knots at the ends, with as much fury and violence as ever he could lay it on. So after I spoke a few words against their bloody Law, (which lay upon me to witness against) by which we suffered, he locked us up again, (as before-mentioned) and about an hour after he came to signifie to us, That we were clear, (according to the Law) and might pass away if we would pay the Marshal to go with us out of the Collony: [Oh inhumane! We to pay a man for banishing of us!] the Answer was, If he would set open the doors for us, we would pass away; And after he demanded, Whether we would work his work? We refused: Then he began to threaten us what he would do to us, and said he would put me in Irons that night; so the next day he came with his Irons, and put one Iron on each thigh, and another about my neck, and he locked them together with a Horse-Lock, that there was no more liberty between the Irons then the Lock allowed, (so that my body was crumbled together, my head close to my thighs) those Irons was upon me from about the fifth hour in the morning, till after the ninth hour at night; (which was sixteen hours.) And when I lay in the Irons, I was strengthened in the power of the Lord. The next day in the morning he came as he did before, to know vvhether I had occasion to go dovvn; I vvent dovvn, and vvhen I came into the lovver room vvhere his Mill stands, he haled me tovvards the Mill, and bid me go to vvork; he took a Rope about an inch thick, and laid upon me as hard as he could lay upon my back and arms, until his Rope untvvisted, and then he left off, and (as it vvas said by the Prisoners) he gave me about twenty blows at the least, so that with those blows, my back and arms were swelled. Then I went up into the room, (where we were locked in) then he brought another Rope bigger and stronger then the former, and haled me down again into the lower room, and said (as he often did), that he would make me bow to the Law of the Countrey; he bid me work, wch I could not do for all the worlds frowns or favours.

It being in the heat of Summer, I had nothing but a Searge Cassock upon my shirt; then he began to lay on again (vvith his Rope)upon my back, that had been vvhipped but tvvo days before, and the day before lay in Irons, and had laid so many blovvs upon me (before) that morning; but he (like an unreasonable man) had no compassion, but vvith violence laid fourscore and seventeen blovvs more on me, as hard as he could lay them on; and if his strength (and his Rope had not failed him) he vvould have laid more on; but he threatned to give me as many more the next morning, if I vvould not bovv to the Lavv, and allo that friend that vvas vvith me, if he vvould not yeild; but the Lord prevented this cruel man of his purpose. So he locked us up in the room, (as at the first) and yet the Lord did bear me up, that I fell not under the strokes of this vvicked man, being kept from dyet five dayes, and my body vveakned both for vvant of ayre and dyet, and having lain in Irons so many hours, and receiving so many blovvs, that soon after I vvas laid dovvn upon the boards, I felt the parts of nature decaying, and natural strength to fail me, that my body vvas turned as cold as the earth, and a striving there vvas in nature for life, (vvhich vvas near departed from me) so that at last all my sences vvere stopped, that I had neither seeing, feeling, nor hearing, for some time; but the Povver of the Lord broke through me, and life broke through death, and the breath of the Lord breathed into my nostrils, and a noise went forth into the Town, among the people; so the vvickedness that vvas intended, (and murder in secret) vvas manifest openly, and many came into the prison to see vvhat vvas done(both small and great) vvhich vvhen they savv, their eyes afflicted their hearts, for they savv my back and arms bruised, and black, and my flesh become as a jelley, and svvelled vvith the blows, and the blood hanging as in bags under my arms, vvith the cruel beating, having received an hundred and seventeen blovvs, (at the least) as vvas told by them that heard and saw them. And what the Lord hath done, is to make this profession and hypocrisie of theirs manifest, that all that fears the Lord may come out from among them. And whether these be Magistrates that rule for God, and whether these Laws be according to

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the righteous Law of God, vvhich is made to destroy God's Workmanship, and to deface his creatures, and whether these be the fruits of them that are members of Christ, let the vvise in heart judge. The Cause is the Lords, and whatsoever we suffer, it shall be for the furtherance of the Gospel of Christ, which is the Power of God to salvation, to them that do believe: And my peace is in him vvho is the Prince of Peace, vvho bears me up in his Arms above all the Rage and Wickedness of the Wicked, which shall come to an end; To him be praise for ever and ever: *Amen.*

From the Common-Goal in *Boston*, this 13*th.* of the 5*th.* Month, 1658. *William Brend.*

A true Relation of what some have suffered for conscience-sake in Salem, *and some other places in the* Massathusets *Colony in* New-England.

IN *September*, in the year 1657. there came two young men to *Salem*, one *Christopher Holder*, and *John Copeland*, these men came from *England* to *Road-Island*, who on the first day of the Week came to the Meeting-house, who vvhen their Meeting vvas ended, they began to speak, vvho vvere thrust out of the Meeting in great fury; one that vvas a Commissioner in the Tovvn, pull'd him back by the hair of the head, and thrust his hand (with his Glove) in his mouth, to stop his mouth, one *Samuel Shattock* was present, and pulled his hand from his mouth; He vvas the next day sent vvith them to *Boston*, with an Accusation sent by Captain *Hathorn*, That he vvas a Friend to *Quakers*, and pleaded for the maintenance of their Opinions; for the vvhich he vvas sent to prison, & the other tvvo men; the tvvo menvvere vvhipt 30 lashes a-piece with a three-corded Whip, with knots on the end, laid on with great fury; and *S. Shattock* vvas bound in a bond of twenty pounds, to answer it at Court, and vvas not to speak with one of them called *Quakers*,

kers, but when he made his appearance, none appeared to prove the Charge; he was required to come the next Week, so made three iourneys to the Court, and then could prove nothing; The Deputy-Governor would have him bound over longer; but the Governor said, They could not answer it, in as much as Evidence did not appear. So it was entered into the Court-Rolls, that he should make his appearance at the next New-Commons.

Now there was one *Laurence Southwick* and his Wife, was sent to *Boston*-Prison for entertaining these two strangers; the man, they let come home again, because the Church was to examine him & cast him out; but the Woman was kept 7 vveeks in prison, although they had no law then made against the thing. In the end of this time, having nothing against the woman, did at last ask her if she owned such a Paper as some in prison had written, concerning their owning of God, and Christ, and the Scriptures? She owning of it, was fined forty shillings, and so let her go.

Now about this time there were some observing that cruelty that was practised by them, (altogether unbecoming Christians) and the drift of their Preachers vvas to encourage and drive on this design, vvhich filleth up most of their Sermons, and that time vvhich should have been better spent; insomuch that vvhen vve went to look for bread, we had a stone given us, and a Serpent instead of a Fish: At length finding it so unprofitable, had no rest nor peace in our spirits to sit down under it, as the Ordinances of God, and spiritual Worship, vvhich was altogether empty of God, did then withdraw our selves from them, and did meet together on the first dayes of the Week; the Constable was then sent to take the Names of them that met; and on the next day they were brought before Captain *Hathorn*, (who was a Commissioner) and he read the Law to them for conviction, to pay five shillings a Week for not coming to the Meeting; but this did not content them, but did afterwards send for them again before him, and three of them were sent to *Boston* by the Constable, with *Laurence Southwick*, his Wife, and his Son *Josiah Southwick*, who were committed to the prison, no breach of any Law being proved, but

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for not meeting, for vvhich they made them pay beſides, ſo they put them in the houſe of Correction, and vvhipt them in the dead time of all the Winter, and the Gaoler required ſeven ſhillings ſix pence fees for each of them, and kept ſome of their clothes for it; 7 s. 6 d. vvas each of their fees.

	l.	s.	d.
Novv they took from *Laurence Southwick* for ſix Weeks abſence from their Meeting, 33 s.	1	13	0
Aftervvards for ſix Weeks abſence for his Wife, 33 s.	1	13	0
And from *Joſiah Southwick* (upon the ſame account) 27 s.	1	7	0

And from an old man and his Wife, one *Edward Harnet*, he was aged about ſixty years and nine, and his Wife aged about ſeventy three years of age, who was forced in his old age to ſell that which he had, which was a poor houſe, and a little land, and now to be gone, or wrong his conſcience, his labour being almoſt done, and being not able to ſtand under the Fine of five ſhillings by the Week, did ſell; and notvvithſtanding the poor honeſt man was going away from troubling of them, the Marſhal was ſent, and took away thirty ſeven ſhillings from the poor aged people.

Now about this time there was one *William Shattock* in *Boſton*, (a poor man that did refrain from the publike Meeting) was had to the Court, who (becauſe he had not to pay the five ſhillings a-Week-Fine) was put in priſon, [they judged him a friend to *Quakers*] he was (by the Courts Order) whipt, and kept priſoner from his Family; and the Gaoler took all his Work for himſelf, allowing his Family not a penny. He at laſt ſent to the Court to know what they would do; he had this Word ſent to him, That if he was able to pay five ſhillings a Week, he might ſtay; but the Deputy-Governor ſaid, Seeing he had no houſe of his own, into his houſe he ſhould not come, [for he was his Tenant] & that none ſhould receive him into their houſes, therefore he muſt abide in the Houſe of Correction. The caſe being ſo hard he deſired that he might then look out for a habitation in another Juriſdiction: So they gave him

but

but two or three dayes time to depart the Collony; so he was forced from his Family, having his Wife and four small Children.

The time proved so troublesom, that it was the desire of some to look out for a habitation in *Road*-Island-Patten; So there went three from *Salem*, *John Small*, *John Burton*, *Josiah Southwick*, towards the Island, and the first night came to a Town called *Dedham*, and went to the Inne to lodge; they had not been long there, but the Captain of the Town came, (his name is *Cushar*) and examined them of matters of Religion, and whether they owned their Churches and Ministers; Who being not free to answer according to his will, told them he would send them where they should. They told him upon what account they went; but he got them secured that night, and the next morning sent them back to *Boston*, with a Constable, and two men, with a Halbard and black staff, (as if they had been murderers) and carryed them before the Deputy Governor, who threatned them to send them to prison, but they desired to go to the Governor, (who had a little more consideration then the other) and said, That they could not hinder men from that; So let them go, but did afterwards send a Warrant to the Marshal, to levy 12.s. upon them, to pay the men for bringing them back again to *Boston*; the Governor, and Deputy-Governor's hand was to it.

After this, there came two men more to *Salem*, (of those called *Quakers*) and it was their desire to have a meeting with us; so there was a meering, and about twenty persons (and upwards) of the Inhabitants, and whilst we were peaceably together, there came one *Edmond Batters* (a Commissioner) with a Constable with him (it was about 5 or 6 miles from the Town at a Farm-House) who came in with great rage, and took account of our names; the Court being at *Salem*, the following week we were sent for, & some of us were kept prisoners two days by our own houses, at another house; out of these the Court chose six persons to send to prison, as examples to the rest, (their names are after expressed) these they sent to the house of Correction, as *Quakers*; they did earnestly desire to know what a *Quaker* was? They answered him that spake,

saying,

saying, Thou art one, because thou comest in with thy hat on; He replyed again, That was a horrible thing to make such cruel lawes of whipping, and cutting off ears, and burning thorow the tongue for not putting off the hat: So we were sent to the house of Correction, and four of us was whip't, the other two was before whipt, as is before-mentioned, *Lawrence Southwick* and his son, but his wife was whip't the second time; and the names of the Inhabitants were *Lawrence Southwick*, *Cassandria Southwick*, *Josiah Southwick*, *Samuel Shattock*, *Josiah Buffum*, *Samuel Gasken*.

Now besides the six Inhabitants, they sent the two strangers to prison, the one was *William Brend*, that was a dweller in the city of *London*, and the other was an inhabitant of *Barbado's*, his name is *William Leddra*; Now the strangers were put into the Goal, and the inhabitants in the house of Correction, the Goaler (a cruel tyrant) he required the strangers to work, but they refused to do his work; and for the cruelty the Goaler exercised on *William Brend*, (the passages are before mentioned) some of their own society was dissatisfied, because the Goaler was a Church-member, and would have had him been cast out of the Church; but when he was called before the Church, *John Norton* the Teacher would hardly suffer any to blame him, but did countenance him in it; so he was past by, and let alone. Now the same Week came one *Humphrey Norton*, a stranger, and one *John Rous*, they were put in prison also; so the Goalor required them to work, but they refused, and did desire to eat their own bread, so they were cruelly whip't; and because they would not work, *John Indecot* Governor, and *Richard Billingham* Deputy-Governor, wrote an Order of cruelty to the Goaler, That all the *Quakers* then in prison should bee severely whip't twice a Week, beginning with fifteen lashes, (with a cruel Whip) and every time to exceed three; which was barbarous cruelty, which they put in execution; but compassion was in some of the towns-men, that they paid their fees and released them; now in the end of three Weeks some of the inhabitants were released, such as had not been in prison once before; now these cruel acts made more of the Inhabitants of *Salem* with-draw from their Assemblies, be-

cauſe their hands were defiled with blood.

Now about three Weeks after the former Court at *Salem*, the Court did again ſit, and had divers perſons brought before them (upon this account) for not comming to the Meeting; the General Court having now made a Law, the firſt Law was, to pay five ſhillings a Week for not coming to them; now to adde to that, we muſt pay ten ſhillings every time we meet (to worſhip the Lord) together; and if any one ſpoke in our Meeting, they muſt pay five pounds a time, (each perſon:) Amongſt thoſe that were preſented, came in one *Nicholas Philps*, vvith his hat on, vvho hearing them ſay that the *Quakers* deny Magiſtrates, and having a Paper in his Pocket that did expreſs under ſome of their hands, that they ovvned Magiſtrates, did give it to them; they asked if he vvould own it? He anſwered, Yea; then they fined him forty ſhillings for ovvning that, and for not putting off his hat, ſent him to *Ipſwich* Correction-houſe, where he was whipt at firſt entrance; the Gaoler requiring him to work, he told him, if he would let him go home to his Work, he would vvork; for he thought it unreaſonable for them to require him to vvork for them, and for the Gaoler to take eight pence out of every ſhilling that he got, and he (the mean time) to hire men at home about his own Harveſt; and told them, Houſes of Correction (in *England*) vvere for ſuch as vvas not fit to guide themſelves, idle perſons, and Vagrants, and not to take men from their Families and Employments, that did help carry on the common charge of the Countrey. But they vvhipt him for not vvorking; he vvas vvhipt three times in five dayes, a poor, vveak, crooked man.

Theſe Courts vvas carryed on by *Simon Broadſtreet*, Magiſtrate, Major *Deniſon*, and *William Hathorne*.

Now about ſix or ſeven Weeks after that, there vvas ſome of us quietly and peaceably met together to worſhip the Lord, and ſhut the door, (about a mile from the Town,) the Conſtable (and one more) came and required us to open the door, but we anſwered them not; ſo he took an Ax, and broke up the door upon us, and took notice of our Names; and ſoon after vvas *Ipſwich* Court, vvhere ſome of our Names vvere ſent in;

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the Magistrates chusing out four of us, sent for us, who were carryed by the Constable thither, and was there apprehended for not coming to meeting to their publike Assembly, & was fined five shillings a Week; and for meeting by our selves, was fined ten shillings a time: and for coming in with our hats on, was again sent to prison as *Quakers*, and whipt, and at the first entrance hardly used.

Those that was committed, was, *Samuel Shattock*, *Nicholas Philps*, *Josiah Buffum*; & continued in *Ipswich* Gaol about three Weeks, and three dayes, (it was then the time of the General Court in *Boston*, the second Sessions of it:) So three days after the Court began, there passed a Warrant out under *Edward Rawson*'s hand, (Secretary) to the Gaoler of *Ipswich*, to bring away the prisoners (that was *Quakers*) with speed, to deliver them up to the Master of the House of Correction in *Boston*, to keep in safe custody. So thither we were brought, and the same day that we were put into the Correction-House at *Boston*, we were called forth before the Court, [*Reader*, take notice that the Law that they made against *Quakers*, was thus expreſt; *That they was a curſed ſect of Hereticks, that ſpake and writ blaſphemous Opinions, and that the Doctrines they held was diabolical*; With many more charges of that nature.] When we came to the Court, we desired a fair tryal according to their own Law, and that we might be tryed, if we had delivered any blasphemous Heresie, or devillish Doctrine; That we might be tryed either by the General Court, or a Jury of twelve men, whose Charges we would bear, desiring a fair hearing of things. Now when we desired a fair hearing of matters, the Magistrates that had been our former Judges, Major *Denison*, and *Simon Broadstreet*, did then the more set themselves against us, to make good their own actings towards us; but when we desired a fair hearing according to the Lavv, (by which we suffered, and held them to it, to prove us Blasphemers, and Hereticks, (they could not at all prove any such thing against us) they said, We *were not punished for matter of judgement, but for Fact*: We desired to know what was our Fact? They answered, *That we did withdraw our selves from their Meeting, and kept Meetings of our own, and owned such as was enemies to them,*

and by that did manifeſt our ſelves enemies to all Government in Church and Common-wealth. It was anſwered, That we ſought not the hurt of any of them; & for that as they called fact, their Laws had already taken hold of us by Fines; but ſeeing that their Lavv run upon Hereſie and Blaſphemy, we deſired to be tryed according to it; but they would not hear us, ſo we were ſent back to priſon. Now the next day was *Boſton*-Lecture-day, vvhereon *Chanſey* (Maſter of their Colledge) preached; and ſeeing they could juſtly prove not any thing againſt us, (as the Law ſpeaks) did thus deliver himſelf; *Suppoſe* (ſaid he to the Magiſtrates) *you ſhould catch ſix Wolves in a Trap, you cannot prove that they have killed any Lambs, or ſheep, and now you have them, they will not bark nor bite, yet they have the plain mark of Wolves; whether you would let them go, yea or nay?* [There being ſix of us then in priſon upon that account.] And this is the Doctrine of one of the falſe Prophets in *New-England*, whoſe hands is full of blood, and hearts full of deceit and wickedneſs, which the Lord ſees and takes notice of.

Novv vvhen they wanted to make us appear to be what was expreſt in the Law, the Prieſts vvent thus to vvork, that ſeeing they could not prove that, therefore their plot was (as we heard) that on the Lecture-day the Magiſtrates and Miniſters combining together for to call us forth, & went to work; (about half an hour after we were thus informed,) So we vvere called forth, and a great company of their Teachers vvas preſent, and the General Court made *John Norton* their mouth to examine us, who put queſtions to us, but we refuſed to anſwer him, becauſe we referred our cauſe to the Court to be tryed, and he being not one of them, we was not free to give him anſwer; When he ſaw that, he then put queſtions in the Magiſtrates mouths to ask us, but durſt not truſt them with the managing of them neither; So we told the Court it was a great diſparagement to them, and that they did much undervalue themſelves, as if they were not wiſe enough to propound their own queſtions to us, vvithout the help of him; but he would not be put by, but put forth many ſubtil enſnaring queſtions, to catch advantage, and no Scripture-anſwers would in the leaſt give him ſatisfaction; but he could not at all accompliſh

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his ends at that time by us; so when they could not have their wills, did then addresse themselves by petition to the Court, (as we were informed) to forward their designs for death and banishment, and presented particulars to the Court for tryals; so at last it was concluded by Vote among the Magistrates, that such and such persons should be banished upon pain of death, (as their Law doth expresse.) Now when it had thus past, it was sent to the house of Deputies, desiring their consent; but it met with hard service amongst them, for those of understanding amongst them, judged it absurd and ridiculous; but at last when it came to be voted, they that that was against it judging their side the greatest, put it to Vote, and it so fell out, that there was twenty seven of them in all at that time, and fourteen was for it, and the Speaker and twelve more was against it; one of the Deputies that was against it, was sick, he desired the Speaker to send for him when it was put to Vote, but the Speaker concluded that they should carry it without him, & let him alone, & the want of his Vote cast the Case, which when it was cast, the man hearing of it, was exceedingly distressed in his spirit, that his absence should occasion the passing of such an unrighteous Law.

Now after this, it was in question, Whether all the particulars in the Law, should go to make one transgression; but that was rejected; So that one of these (if the Judges please) may expose to death or banishment, the not coming to their meeting, or not putting off the hat to a mans equals. So the Court released us at present, onely we were to be gone by the Court of Election in *May*. Now before the conclusion, we sent into the Deputies, That seeing the chief offence was not putting off the hat, we desired to know if our punishments had not been sufficient for our offences, some of us had been twice imprisoned ten Weeks, and twice whipt, one of us had been four times whipt; three had been twice imprisoned, and twice whipt, and the last time kept prisoners twenty Weeks, that was Husbandmen the time of Hay and Harvest, their things lying upon spoile all the chief time of Summer, that had many Cattel to look after, who was imprisoned from the first of the fifth Month, *July*, till towards the latter end of the ninth Month,

Month, called *November*, and nothing could be charged on us, but for meeting together on the first day of the Week, and coming before them with our hats on. Now in the time of our imprisonment, one of us (*Josiah Southwick*) sent to the Governor and Magistrates at their meeting, & desired a little liberty to go home, (his goods being on the spoile) and he would give bond to come again faithfully to the prison at their appointed time, but they denyed it.

Now there was one *William Marston* that lived at *Hampton*, they finding two little Books in his House, one was *John Lilburn*'s little Book sent to his Wife from *Dover-Castle*, and the other was a Sheet of Paper of *William Dewsberry*'s, called *The mighty day of the Lord*; for the which they took from him ten pounds; this man withdrew from the publike meeting at *Hampton*, they rated him three pounds to the Priest for his Wages, and took it violently from him, and was also fined five pounds for not coming to their Meeting, and took away a Barrel of salted Beef that he had provided to send to sea, more moneys they took from him, but the true account of all we yet had not; besides many other particulars (which would be too tedious to mention) which the Inhabitants of the *Masathusets* endure, with what more, may be expected in the prosecution of this unjust and unrighteous Law, which if there may not be an allowance of Appeals from the State of *England*, to the Inhabitants their Subjects in *New-England*, it's like to be a bloody time amongst us; for they have not onely combined to kill and banish amongst themselves in the *Masathusets*, but (as we hear) have by all means used to hedge up all wayes of succor to us in the Neighbour-Collonyes, which some of them had more tenderness then themselves: But our trust is in the Most High, whose living presence is the fulness of all satisfaction to us in all outward straits.

All these particulars have been since *Septemb.* 1657. to this present writing, 28. of the *9th.* Month, 1658. in which time they drunk thirty and two draughts of cruel whippings of strangers and Inhabitants, and three strangers they cut their ears off: All these whippings and ear-cuttings, was done privately, in the private Prison-Houses. This *William Marston* (as is

before

before expreſt) coming through *Salem*, (when we were in priſon) *Joſiah Southwick*'s Wife ſent ſome proviſion to her Husband, and *Lau. Southwick*'s Daughter ſent ſome to her Parents then in priſon by this man, who was (for it) carryed before the Governor, and by him vvas committed to priſon, and there vvas kept two Weeks, and made pay five ſhillings Fees to the Gaoler, and let go.

This affirmed under our hands, *Samuel Southwick*, *Joſiah Southwick*, *Laurence Southwick*, *Samuel Gasken*, *Joſiah Buffum*.

Now after all this, there was a Court held at *Salem*, the laſt day of *November*, 1658. this Court ſent for about fifteen of the Inhabitants for not coming to their Meeting, twelve of which did appear; of theſe, nine of them were fined (for ſixteen Weeks abſence) four pounds a piece; one was fined three pounds fifteen ſhillings, and one fined twenty ſhillings, the other did now enter into pay; The ſum of what was fined by this Court, was forty pounds, fifteen ſhillings.

And now the Devil being let looſe for a little ſeaſon, he rages, and goes into utter darkneſs, and fetches up all the Powers of darkneſs, and they combine together to fortifie his Kingdom, that ſo none but he (who was a murderer from the beginning) may have any rule in the Town of *Boſton*, or the Juriſdiction thereunto belonging; and now he thinks his Kingdom is ſure. The laſt piece of Work which the Rulers have done for their Maſter, is as followeth.

An Act made at a General Court held at Boſton, *the 20th. of* October, 1658.

Whereas there is a pernicious ſect (commonly called Quakers*) lately riſen, who by word and writing, have publiſhed and maintained*

ned many dangerous and horrid Tenents, and do take upon them to change and alter the received laudable customs of our Nation, in giving civil respect to equals, or reverence to superiors; whose actions tend to undermine the civil Government, and also to destroy the Order of the Churches.

The people called in scorn *Quakers*, are risen up from under the powers of darkness, and they are come forth from the rising of the Sun, where the morning hath appeared without Clouds, and though set at nought by you, yet they are a mighty people, and of the Royal Off spring, even of his Family who is the first-born of every creature, and the heir of all things; the Shout of a King is among them, who is greater then *Abaddon*, or *Appolyon*; his living-presence is with them, and they shall come upon you hypocrites and dissemblers, as mortar and clay; and though you lift up your horns high, and pusheth every way with them against the Lamb and his followers, yet your horns shall be broken by him who is their King, by his horn of Salvation, which now is lifted up far higher then the horn of an Unicorn, and you shall be as ashes under their feet. We are not ignorant of the swelling of the Sea, nor of the strength of the Beast which hath risen out of the Sea. We were not ignorant of his strength in *New-England*; but he is brought among the *Quakers*, and dwells in their Tabernacle, who is able to make war with the Beast and his followers, though you have cast up your banks very high, and fortified your selves, as the Pope by his Inquisition; yet you must be gone over, and be made level and yet not by Clubs, nor Staves, nor Whips, nor hot Irons, *Cain*'s Weapons, the Weapons of the Murderer, which you have taken up, which shall be broken; though your bows be as steel, yet they shall be broken by the arm of the Lord, (the *Quakers* strength;) And what is the horrid tenents, and dangerous things they hold out, that you open your mouths so wide? The horrid and dangerous Tenent is, They alter the laudable customs of your Nation; Would not thou judge (*Reader*) when there hath been so many great Words and Accusations, that some capital Fact would be laid down? But behold the Capital Crime, The *Quakers*

ker will not put off his hat, nor his coat, nor none of his clothes to his equals, nor to a perſecuting fellow, who hath a few Buttons, and a few Ribbans, who calls himſelf a Superior; and here is a crime (indeed) which deſerves baniſhment and death, nothing below this will be able to ſatisfie Juſtice for this Crime, by the Judgement of the Law-makers of *Boſton*: And when became this ſuch a laudable cuſtom, that it is worthy of ſo much praiſe? Ye blind and ignorant, have you not read the Scripture, He that reſpects perſons, commits ſin, and he that hath mens perſons in admiration, will tranſgreſs for a Morſel of Bread? And ye never learned this of *Elihu*, this laudable Cuſtom, (as you call it) he ſaid, *I know not to give flattering titles to man, for in ſo doing my Maker would take me away*, but envy hath eaten out all knowledge out of your hearts. And is this your Church-Order, to take away mens Beaſts, Kettles, Pots, Sheep, and Peuter? Or is this your Order, to fine men five ſhillings every day they come not to your Synagogue, or becauſe men cannot break the command of Chriſt, and ſwear among a company of cruel, covetous, blood-thirſty men, to fine them five pounds? Tell the Nations when this Order was made in the Churches, among all the Orders and Directions that Chriſt and his Apoſtles gave to believers, and to the Churches to be obſerved; I never read of any ſuch as theſe. Oh ignorance, folly, and madneſs! What, fine five pounds a piece if they will not joyne with you in Worſhip, nor come to hear a covetous hireling dream an hour! What? baniſh them that will not come to you? What? put to death if they come again? Greater cruelty never appeared among all the perſecuting Emperors of *Rome*, in the greateſt Apoſtacy. Well, if this be your Church-Order, it's time for the Lord to ariſe and ſcatter you; and bleſſed ſhall he be that bears his Teſtimony (for God) againſt you, though to the loſs of his life, his end ſhall be peace.

By denying all eſtabliſhed forms of Worſhip, and by withdrawing from orderly church-fellowſhip, allowed and approved by all Orthodox profeſſors of the truth, and inſtead thereof, and in oppoſition thereunto, frequent private meetings themſelves, inſinuating them-

ſelves

selves into the minds of the simple, or such as are least affected to the Order and Government of Church and Commonwealth.

You that have established such a form of worship, and such an Assembly as this, that if any come into your Assembly, and speak the word of the Lord for the edification of the hearers, so that peoples minds may be informed, you pull them out by the hair of the head, and stops their mouths with Napkins or Gloves; and if any reprove him that doth so disorderly, you send him to prison, and fine him; its time to withdraw from such disorderly Assemblies as yours are. And if this be the Order of your established Form, approved of by Orthodox Professors, then the Church of *Corinth* was not Orthodox, for there one might speak one by one, that all might hear, and be edified and comforted; but this is accounted disorder in your Church, and by your Rulers; and they that walk according to that Order approved of among the Saints of old, must bear the Name of disorderly persons, and the sentence is, Prison, and be fined, and be whipped. Indeed *Amaziah* the Priest of *Bethel*, was of your Priests mind, and of the mind of your Rulers and Assemblies; you may read your example when *Amos* (the Herdsman) said, The Songs of the Temple should be turned into howling, and prophesied against such a generation as you are, *Hear this, ye that swallow up the needy, even to make the poor of the Land to faile*, *Amos* 8.4. There is your example, (you Rulers of *New-England*) who takes away poor peoples Estates, (their goods) and casts them in stinking holes, and tears their flesh from off their backs, as you have caused to be done unto many poor people who are dear unto the Lord. *Amos* 8.7. Hearken what the Lords sentence was to such a people, *The Lord hath sworn by the Excellency of Jacob, Surely I will never forget any of their works.* Ver.8. *Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly as a flood, and it shall be cast out and drowned, as by the flood of Ægypt.* Read the 9, and 10. I say, *Amaziah* was of your mind, he sent to *Jeroboam*, and said *Amos* had conspired against *Bethel* and the Altar, (their Church-Assembly) and against the Land, so that it was not able to bear his words, *A-*

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mos 7.10. And just like the King and Priests then, so are you now; Church and State is like to be overthrown (say you) by the *Quakers*, [Herdsmen and Plowmen] no Orthodox Divines, nor Orthodox Professors, but seditious, say you; (like as the envious *Iews*, who falsly accused the Apostles in the same words.) And say you, They frequent meetings of their own: Why not? Did not the Apostles and Saints meet from house to house? Went they to the Temple at *Ierusalem*, or into the Jews Synagogues (after Christ was ascended) to worship? You ignorant men, and yet cry, Scripture is the rule of faith and obedience; how is the Scripture your rule now? When any worship God any where but where you meet, banish them, fine them five shillings, and ten shillings, and five pounds a day, and if they return, Death; Where is your rule? The generations to come, will number you among fools, as men that have lost your natural understanding, through your madness and envy, which one day you will repent of.

Whereby divers of our Inhabitants have been infected, notwithstanding all former Laws made upon the experience of their arrogant and bold obtrusions to deseminate their principles among us, prohibiting their coming in this Jurisdiction, they have not been deterred from their impetuous attempts, to undermine our peace, and hazard our ruine.

And what, hath all your unrighteous Decrees done you no good? All your lying and invented expressions in your Laws, (to make your matter hainous) not accomplished your purposes? Hath not your Law for five shillings a-day, brought all to your confederacy? nor ten shillings a-day, nor fetching away their Beasts, Pots and Ketttles, will not all this hinder them, but they must depart from you? Will not all the whippings again, and again, (as *John Indicot* your Governor, did confess to his own shame, that you had done) will not all serve? Call all your Inchanters together, and see, something is the matter more then ordinary, and cannot all this you have done, deter them from your Jurisdiction? Yet you resolve to make another Law, and try what that will do; novv have you

covenanted with death, and hath ſhaken hands with the deſtroyer and murderer; ſure enough your peace is undermined, for els all theſe horrid, cruel enterpriſes you vvould never have followed, (which you have begun) and ruine, and wo, and eternal miſery, and everlaſting ſorrow is to them that are in that nature you live in, which is curſed from God for ever.

For prevention thereof, this Court doth order and enact, That every perſon or perſons of the curſed ſect of the Quakers, who is not an Inhabitant of, but is found within this Juriſdiction, ſhall be apprehended without Warrant; where no Magiſtrate is at hand, any Conſtable, Commiſſioner, or ſelect man, and conveyed from Conſtable to Conſtable, to the next Magiſtrate, who ſhall commit the ſaid perſon to cloſe priſon, there to remain (without bail) until the next Court of Aſſiſtance, where they ſhall have a legal Tryal.

Now comes up the Rear of the Beaſt, and the reſerve of the Prince of darkneſs, to back & fortifie all the wicked enterpriſes they attempted before. Who gave you power to order, & ſo to enact, to apprehend without Warrant? So you have made every man a Magiſtrate, and a Ruler in your Juriſdiction, and I believe if they ſhould kill, or take away the life of any, you would give them an Abſolution: Is this the example of Chriſt, or any Church-members, or any Chriſtian-Magiſtrate? And why do you call them a curſed Sect of the *Quakers?* You have curſed them whom God hath bleſſed, whom no Weapon that is formed againſt, ſhall proſper. And as for your legal Tryal, we know your rule, your own wicked, proud, arrogant, imperious, and envious Wills, and this muſt ſit as Judge and Tryer. Well, you have now ſet your ſelves againſt the Lord in your ſtrength, having the old Dragon for your Leader; Will this ſerve you? The Angel of the everlaſting Covenant hath a Chain in his hand to bind him, and to diſſipate your wicked Counſel, and confound you in the midſt of your deviſes.

And being convicted to be of the ſect of the quakers, *ſhall be ſentenced to be baniſhed upon pain of death.*

You who are baniſhed from the preſence of God (your ſelves) and are in *Cain's* way, Vagabonds, driven out into the Earth where the Dragon dwells, you would baniſh them out of the Earth whom God hath ſhewed his face and preſence unto; and you are a Sect which hath riſen from the great Whore, (your Mother) who hath made all Nations drunk, ſhe that did drink the blood of the Saints; and you are the fruit of her Womb, & are like your Mother; you have drunk the blood of the Saints whom God hath ſanctified & waſhed by the precious blood of Jeſus Chriſt; and now you are grown ſo blood-thirſty, that nought but baniſhment and loſs of life, will ſatisfie your rage; your Cup ſhall be filled with the Wine of the Wrath of God, which ſhall be poured forth without mixture, and that will be your portion to drink.

Reader, ſtil take notice, All theſe laws mentioned in this Book, and the fierce cenſures and puniſhments inflicted upon the ſervants of the Lord, is, becauſe they will not complement, (like flattering Courtiers, and Royſters, & Fidlers) and uſe flattering titles to men who are in unbelief, who ſeek reſpect & honor one of another, (which is below) and becauſe they cannot join with them in their hypocritical Aſſemblies, nor partake of the Table of Devils, (who deſtroys mens lives) nor drink the Whores Cup, (which hath drunk the blood of the Saints) and this is a Fact worthy of baniſhment and death, in the account of theſe blood-ſuckers. And now they come to their own Inhabitants, and thou ſhalt hear their judgement concerning them, and thou ſhalt ſee how they love their Neighbours.

And that every Inhabitant of this Juriſdiction being convicted to be of the aforeſaid Sect, either by taking up, publiſhing, or defending the horrid Opinions of the quakers, *or the ſtirring up Mutiny, Sedition, or Rebellion againſt the Goverment, or by taking up their abſurd and deſtructive practiſes,* viz. *Denying civil reſpect to equals and ſuperiors, and withdrawing from our Church-Aſſemblies, and inſtead thereof, frequent meetings of their own, in oppoſition to our Church-Order.*

Now all may ſee how theſe men loves their Neighbours as them-

themselves, and here is a great deal of aggravating, high, boasting words, packed up together in this unrighteous and ungodly Act, as, Sedition, Rebellion, and Absurd, and Destructive Principles; and (like scolds) they make a great noise and clamour; but if thou enquire into the Fact, is it not putting off the hat, and disowning their Assemblies? and (in their account) banishment and death is punishment little enough for this transgression. These men would set up their Assembly as *Nebuchadnezar*'s Image, and whosoever will not bow, must into the Fornace, or be banished, robbed, spoiled, and killed; or like *Jeroboam*'s Calf at *Dan* and *Bethel*, and if *Israel* will not come to *Dan*, or *Amos* cry against *Bethel*, *Amaziah* will cry to the King, He hath uttered Sedition and Rebellion among the people, and he hath conspired against the King, and the Land cannot bear his words? And is not this the same language, They will not come to our Church, our Assemblies? But they meet of themselves, and oppose us, and breeds mutinies, sedition, and rebellion in the Government. These Priests of *New-England*, and Rulers, would have banished all the Apostles, and have killed *Paul* and *Stephen*, who said, God dwelt not in Temples made with hands, neither was worshipped in Temples made with mens hands; and drew people out of the Temple, into private houses, and fields, and by the sea side; and these men would have killed Christ, (the same generation did) in whose foot-steps they are; he said, neither at *Jerusalem*, nor at *Samaria*; but they that worship the Father, worship him in spirit and truth. Might the *Jews* have replyed, Was not the Temple builded by the command of God? And is it not so agreed upon by the whole Nation of the *Jews*? And wilt thou say that God is not worshipped? Thou art mutinous and rebellious. And the Samaritans might have said, This is the Mount we met in, and it is agreed upon by our Rulers and people, and it is the laudable Custom of our Country, and our Assembly, and dost thou teach thy Disciples to seperate from Jerusalem, and from this Mount? Then thou art seditious, and a Mutinier, and a stirrer up of Rebellion, an Enemy to our Nation and Countrey; And wilt thou respect no mans person? Nay, (said the Pharisees, tempting) We know thou respects

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no mans person, What saist thou of *Cæsar*? They might have said, What, wilt thou not respect thy equals and superiors? Then thou art not civil, and art against the laudable custom of our Countrey, which all our approved Orthodox persons doth allow of, thou must be banished, and if thou return, death.

Or by adhering to, or approving of any known quaker, *and the tenents and practises of the* quakers, *that are opposite to the Orthodox received Opinions of the godly, and endeavouring to disaffect others to civil Government and Church-Orders, or condemning the practise and proceedings of this Court against the* quakers.

Now if any (like *Nicodemus*) would come but by night, (who are yet no *Quakers*) if the Rulers and Priests of *New-England* know of you, you must out of the Synagogue, and be banished, and if return, be put to death; for this is an Orthodox received Opinion, to banish and kill them that comes not to their Assembly, and puts not off the hat, then the Orthodox received Opinion of the Church-members of *New-England*, is banishment, and if return death; and he that justifies the practise and proceedings of that Court, is not justified of God: What, Whippers, Robbers, Spoilers, Killers and Destroyers, Marrers of the Workmanship of God, Wrestlers with flesh & blood, blood-suckers? he that justifies you, is condemned of God; he that condemns your Court, and proceedings, and practises, will God (and all the holy Angels) justifie, and the Church of God. It may be you will call this rebellion, and so it is against the Prince of darkness, from whence you have received your Authority.

Manifesting thereby, their complying with those whose design is to overthrow the Order established in Church and State, every such person upon conviction before the said Court of Assistance, in manner as aboveside shall be committed to close prison for one Month, and then unless they chuse voluntarily to depart this Jurisdiction, shall give Bond for their good behaviour, and appear at the next Court, where continuing obstinate, and refusing to retract and reform the foresaid Opinions, shall be sentenced to banishment upon

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pain of death; and any one Magistrate upon information given him of any such person, shall cause him to be apprehended, and shall commit any such person to prison, according to his discretion, until he come to tryal, as aboveſaid.

And here is an end of their wicked Law, which must come to an end.

You that build up a Nation with iniquity, and a Church (so called) with blood, who layes traps for the feet of the innocent, and makes Laws to destroy mens Estates, and to banish men from the Earth, which is the Lords, and the fulnes of it; and furthermore, makes Laws to destroy mens lives, and shed blood; Wo and Misery is to your Church and State, and the righteous God of Heaven and Earth will plead the cause of the innocent and needy, and overthrow that which you have established; and if they will not recant, (as you call it) which is to deny Christ before men, then banishment and prisonment, and their Estate wasted, and they destroyed, then you think you are secure; your Laws is cursed, your Religion cursed, and your Enterprises cursed; What, is not your Gospel able to defend it self, but you must take up the Beasts Weapons, *Cain*'s Weapons (the murderer) the Devil's Weapons to defend your Church and State, carnal Weapons, hellish Weapons, the Dragons Weapons? Hath your deceitful Merchants (the hireling Priests) made you believe that this is an Orthodox received Opinion? They received this out of the bottomless pit, and the Weapons (with all that handle them) shall go down thither again, and the Lamb shall reign over the Beast and his followers; though you have established wickedness by a Law, and think your selves secure, yet God will provoke you, that the rottenness of your hearts may be brought forth, and that all your deceit may be made manifest, that all that fear the Lord may come out from amongst you, for wo and misery shall compass your Tabernacle, and the dread of God is against you.

John Thay

And

And the next thing whereby the Devil and his Miniſters fortifies themſelves, is certain Articles exhibited by them (like the Popes Inquiſition, although they are full of ignorance and blaſphemy) and theſe they intend to impoſe upon any man, and if they anſwer not according to their blind underſtandings, then they ſay they are convicted as Hereticks, and muſt be ſent to priſon, and if they do not retract, baniſhed and whipped in the mean time, and his Eſtate made havock on, and then baniſhed, not to return upon pain of death, and if he do return, to be put to death; and this is the fruit of their Orthodox received Principles, and of the laudable cuſtom of *New-England*. And now I come to the Articles.

1. *If any perſon or perſons, beſides their refuſing to come to the publike Aſſembly of Divine Worſhip, ſhall either deny the bleſſed Trinity of perſons in the Divine Eſſence*:

Anſ. And is this one of your Orthodox received Articles? Then the Pope is as Orthodox as you; And what is there to be found, or can be expected in your publike Aſſemblies, amongſt a company of envious men, whoſe hearts are filled with envy, whoſe hands are defiled with blood? Divine Worſhip, ſay you, like *Wolſey*, *Bonner*, and that bloody crew, Divine Service, ſaid they: But you might more truly have ſaid, Humane invention, and vain tradition: And Trinity of perſons in the Divine Eſſence; Where learned you this Article? from the Pope? from the Maſs Book? Yet the Father, Son, and Spirit is owned, and theſe three are one; and the Father, Word, and Spirit, and theſe are one; but I challenge all you Orthodox Profeſſors, to ſhew me from Scripture where the Holy Ghoſt, (or Spirit) is called a Perſon; be aſhamed of your ignorance, ye illiterate men.

2. *Or ſhall deny the perſon of Chriſt to be diſtinct from the Father, and the Holy Ghoſt; or ſhall deny the Perſon of Chriſt to be diſtinct from every believer.*

Anſ. Do but mark the madneſs and confuſion of theſe mighty Rabbies, before there muſt be three perſons in one Eſſence, and now Chriſt muſt be diſtinct from the Father and the

Holy Ghoſt; before in God, and now diſtinct from God; this is damnable Doctrine, which hath been brought in ſince the Apoſtacy; for the Scripture ſaith, God was in Chriſt, reconciling the World to himſelf then; how was he diſtinct from the Father, when the Father was in him? And I am in the Father, and the Father in me, and I and my Father are one; Nay, ſaith *New-England* Doctors, They are diſtinct. And the fulneſs of the God-head dwelt in him bodily. Now prove you that the Father and the Holy Ghoſt are diſtinct from Chriſt. Or how is Chriſt's Perſon diſtinct from every believer, when he that is a believer hath him revealed in him, and he that is a true believer, eats his fleſh, and drinks his blood? how is he then diſtinct? What nearer union can there be expreſt? Is that diſtinct from a man, that he hath in him? But it may be they will ſay, (as the reſt of the dreamers do) he is in believers by his Spirit, diſtinct from his body: Then I ſay, Chriſt is not divided; for a perſon without a Spirit, or diſtinct from the Spirit, is not Chriſt; but this blind Doctrine came up ſince the Apoſtles dayes, and was counted as Orthodox by the Councels at *Neece* and *Latteran*, a company of Apoſtates; and hath been counted by the Beaſts followers, a great point of Divinity.

3. *Or deny the manhood of Chriſt to be a manhood diſtinct from the manhood of any other man.*

A. The Man Chriſt Jeſus who was of the ſeed of *Abraham*, according to the fleſh, and the Son of God, according to the Spirit, his fleſh is diſtinct from you who live in envy, whoſe fleſh is as the fleſh of Horſes, and as the fleſh of Dragons, who devours; you know not the holy fleſh of Chriſt, but the man of God doth, who is born of the ſpirit, and the fleſh of Chriſt is his meat; and they that believe in him, are bone of his bone, and fleſh of his fleſh; you ignorant dreamers, how then is his fleſh diſtinct? But do you feed upon aſhes as your Father doth, (the cunning Serpent) for Gods Wiſdom is hid from you.

4. *Or ſhall deny the Scripture, or the written Word to be the Rule.*

A. We own the Scriptures, which you ignorantly call the written Word, as though all the Scriptures were but one word;

word; the Word is Christ, which was revealed in the Saints which spake the words forth; and he is the Way and the Rule of life to them that believe, and his spirit is the leader and guider into all truth, and the Rule of obedience; and you are they that denies the Scriptures, and the Rule of holy walking, you own it in words, and in works deny him, witness all your forementioned deeds of darkness: and hypocrites and dissemblers cryes, Scripture is the Rule of Faith and Life, when their life that they live, stands in sin, wickedness and deceit.

5 *Or shall openly revile either Church or State, or Church-Worship, Church-Officer, or Ordinances Divine, or the publike Assembly of the people of God, to worship him according to the prescription of the Gospel.*

A. Your Church, and State, Church-Officers, and Ordinances, and Assembly, and your Worship is manifest to be a place where Dragons are, who stings, devours, kills and destroys Gods Workmanship; and he that speaks for you, God will condemn him; for he that justifies you, justifies the wicked, and that is an abomination to the Lord. And let the Nation see your prescription, (in that which you call your Gospel) where Christ commanded the Churches, or gave his Disciples such prescripts as these; If the rest of the *Jews* or Gentiles will not come to your Assemblies, fine them 5 s. a day, and 10.s. a day, or 40.s. a Month; and if any speaks any where in my Name, but where you meet, let him that speaks be fined 5 l. and if they will not pay, fetch away their Goods, Beasts, Horses, break open their Houses, and take Hatchets, and beat down their doors, and take the names of them that meet, and hale them to the Court, and there fine them 5. l. a man, and send them to prison, and load their backs with stripes, and whip them severely; and if any refuse to doff his hat, and will not say, Reverend Mr. *Peter*, and reverend Mr. *Paul*, and reverend Mr. *John*; or, If it please you Mr. *Mark*, or Mr. *Andrew* and *Philip*, then go you to the Judgement-seat, and tell the Magistrates, and let them indict them, and put in a great deal of aggravating words, as Mutiny, Sedition, Insurrection, Rebellion, and the like; and let them say unto them, You are against the laudable custom of our Countrey; and last of all,

baniſh them, and if they return again, put them to death, and let them ſay as *Richard Bellingham*, (the Deputy-Governor of *Boſton*) ſaid to *John Copeland*, and *John Rous*, and *Chriſtopher Holder*; We commanded theſe men not to come again, but they are returned again in contempt of the Magiſtracy and Miniſtry, and ſo whatſoever comes upon you, loſs of ears, or loſs of life, your blood be upon your own heads. I ſay, Let the Regions know your Preſcript in your Goſpel, and your Rule of life for theſe practiſes, and then you will convince the Quakers, and ſatisfie all people.

6. *Or ſhall entertain any ſuch in a way of conventicle, or private meeting, or ſhall reſort unto the conventicle of any ſuch who are known refuſers to come to the publike Worship of God in the publike Aſſembly.*

A. Theſe men would have baniſhed *Paul*, he was a man publikely known to refuſe to go into the Temple and Synagogues, except to lead people out of them; and yet they have got his words in their mouths; and theſe men would have impriſoned the Church of *Corinth*, and *Galatia*, and *Theſſalonica*, and the Church of *Antioch*, for they met in houſes, and denyed the reſt of the Synagogues of the Jews, and the Temples of the Gentiles, and they had private meetings, and often by the ſeaſide & Mountains, and other places; & although Biſhop *Laud* be dead, his ſpirit ſpeaks and acts in New-England; he made ſuch Articles as theſe againſt Conventicles, and told of the laudable Cuſtoms and Worſhip of the Nation; but theſe men hath far exceeded him in cruelty; they have done more wickedneſſe in one year, then he in ſeven.

7. *Or ſhall openly contemn, revile, or diſobey, or diſwade others from yeilding ſubjection to the Chriſtian Magiſtrate, as at preſent eſtabliſhed in this Juriſdiction.*

A. Shame and contempt is already come upon the Magiſtrates of that Juriſdiction, and ſhall more and more encreaſe, who rules not for God, but for the Murderer; and they who have eſtabliſhed wickedneſs by a Law, none can be ſubject to them nor their Laws for conſcience-ſake, for they that do wrongs their own ſouls; but rather bear their teſtimony againſt, and ſuffer under it, till God ariſe and plead their cauſe.

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It may be they will call this Sedition and Rebellion.

8. *Or being questioned by lawful Authority, shall refuse to give direct Answers, or plain, to the aforementioned particulars, together with their obstinate persisting in any of the premised Delinquencies.*

A. So here is an end of the Inquisition; if they will not give plain Answers, then to prison; but in plainness that is, if they will not accuse themselves, then to prison; so whether answer, or not answer, directly, or indirectly, all's one; if they answer contrary to these Articles, then Hereticks, to prison, and whip them, and fine them 5 l. and if they will not accuse themselves, but answer as the Lord shall give them to answer, (when asked by such tempters as these) then they conclude their Answer is not plain, but indirect; and if they say nothing at all, then conclude them guilty, send them to prison, cut off their ears, whip them with Ropes, whip them with Whips, take their goods, banish them from their Estates and Families, and if they return, put to death, and then say, Whether loss of ears, or loss of life come to you, your blood be upon your own heads. *Pilate* was not clear, though he said the like as *Richard Bellingham.*

O Lord arise, and plead the cause of the poor of the flock; for ungodly men is risen up in the pride of their hearts, and blasphemes thy Name and thy Tabernacle, and them that thou hast redeemed, they seek to destroy.

Here

Here follows a Narration of the sufferings of many godly people of Salem: *The particulars was sent from one Friend to another.*

DEar Friend, I sent thee in the last Information the Fines of the Court to be levied upon Friends, which was 40.l. 15.s. but I was likely to have sent thee a larger sum, the Marshal promised me a Copy, but was not so good as his word; for that which I saw in his hand, (which he hath Order to take) I do believe will amount to above one hundred pounds; He did secretly attach half of my house while I was in prison, (I never heard of it till now) so when I heard of it, I went to him to see whether it were so; he told me he had done it, and attached my ground about it; and told me if I would pay about ten pounds, I might have it before another; for he told me there had been two men with him to buy it, and that he must forthwith get it prized by men, and put it to sale, so that I am not like to have so much as a passage to the back-side of my house, and so by that means makes the rest uneapable at all to sell, so that my house is like to be a standing-testimony in this place against them; But in the Lord I rejoice that I have any thing to suffer the loss of, for the Lord; I did endeavour to have gotten a copy of the Fines, & to have sent thee before the Ship went, but I am prevented; Remember my love to thy Husband; Friends here are all well.

From *Salem* the 26 of the
10*th*. Month, 1658.

Thy Friend in the Truth,
Samuel Shattock.

Now all sober people take notice of the wickedness, cruelty and madness of these Rulers, and Church-members, who are thus filled with rage and envy, who hath made and enacted all these

these wicked Laws, and moreover have put them in execution, and have imprisoned many a long time, over and over, and whipped them again, and again; and knocked down their doors, haled men out of their own houses, & from their Families and Estates, and have fined them 5.l.a day, and 10.s. a day, and 5.l. a day, and have wasted their Estates, spoiled their goods, tear their flesh with knotted Whips, (men and women of great age) cut off the ears of some, burnt some with hot Irons, set them in the stocks, bound some neck & heels in Irons 16. hours; beaten with pitcht ropes; detained all air from them; shut them up in nasty holes, not suffering them to have any lively sustenance for many dayes, and last of all banish them, & take away their money by force, and give it to their butcherly Marshal to banish them, & if return, death; & then say, Whether loss of members, or loss of life come upon you, your blood be upon your own heads; and hath seized upon their Beasts, Pots, Kettles, Houses and Lands, for their Fines, which they have most wickedly imposed; & for all this barbarous cruelty, & inhumane dealing, nothing they have against any of the forementioned sufferers, but because they will not worship this bloody Spirit, nor put off the hat, nor give flattering words to their Equals; and because they will not come to their Assemblies, and join in hypocrisie with this envious & perverse generation, in this their hypocritical Worship; & all these forementioned things hath been acted upon them; and these are the horrid tenents, and the seditious practises they so much cry out of: Do you think that this is like to make people close with you, and own your Assemblies to be true Churches of Christ? Nay, though your deceit was never so apparently manifest, as now, some might be deceived, (and judge you were a pure reformed Church in the time of their ignorance) now who are but moderate, cannot but see you a synagogue of Satan, and a Cage of uncleanness, and cannot but seperate from you, as the believers did from your fore-fathers the *Jews*, who cryed up their Temple, and Ordinances, and Assemblies, and the Law, and yet slew the Heir, and did unto his Servants then, as you do now; and (just as they) thought they did God service if they brought them into bondage, and did kill them, and persecute them, even as you do now; I say,

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they fulfil the Scripture in this, and upon that generation all the blood was required; and you are in the same footsteps, you have forgotten the Law of God, Even as you would that men should do unto you, do ye even so to them, Would you be so dealt with? Would you be whipt again, and again, with knotted Cords and Ropes? Would you have your houses robbed and spoiled because you go not to their Meetings? Would you be banished, and would you be put to death because you cannot submit to other mens wills? Let the light in all your consciences answer: Well, the same measure that you have measured out to others, even the same will be measured to you. And do you think that these proceedings wil affect people to submit to your Commandments and Government? Would you have such Laws made against you, or executed upon you? If not, Repent of your doings, and amend your wayes; for though this may keep people in slavery a moment, yet all who fear God, or minds but the witness of God in their own consciences, they will see you, and seperate from you, and not partake with you in your evil deeds. And would you be called Magistrates for God? Then do the work of God, and abuse not your selves with mankind, and turn not your swords against the innocent, which should be against transgressors; but you being in envy, makes Laws contrary to the Law of God, and contrary to the witness of God in every mans conscience, and then you cry, They have transgressed our Laws, and breaks the laudable customs of our Countrey; How can any reasonable man keep them, but wrong his own soul, and sin against his own conscience? And you that think to establish a Land by iniquity, and build up an Assembly with blood and violence, and think by this means to bring honor to God; you dwell in thick darkness, and are come to the mid-night thereof; dreadful, dreadful will the day of the Lord be unto you, you shall cry to the Hills and the Rocks to fall upon you, and hide you from the Wrath of the Lamb, who now is risen in his mighty power, out of his mouth proceeds a two-edged Sword; flaming fire is gone before him, and it is tempestuous round about him, & all the wicked, and ungodly, & hypocrites, shall be as driven stubble before his bow; and he shall smite his Enemies in the

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hinder parts, and break all their weapons of war, and they shall be slain before his face.

In that day the hearts whom you have made sad, shall sing and rejoice over you, who would not have him to rule over you, nor among you, but shuts his members in prison, and banishes his little ones, who are dear unto him as the Apple of his eye; he will arise to their joy and rejoicing, and will appear to comfort all his, and shame shall cover the face of all his Enemies. Therefore all in *New-England*, (who have been deceived with the Wine of the Fornication of the Whore) come out from among them, and seperate from them; and though they cast you out, the Lord will receive you; and though they waste and make spoile of your Estates, the Lord will provide for you, and become your Lord and Master, and will provide for your Families and little ones; and though they despise you, the Lord will embrace you, and the children of light will love you, & they that fear the Lord will receive you, therefore all be valiant for the Truth, and endure the cross, and the light affliction, (which is but for a moment) and you will receive the exceeding weight of glory, which God will reveal in his own time to you, (if you continue in faith and patience) which shall be a reward and a recompence for all your sufferings; for he is appearing (and hath appeared) that is able to make war with the Beast, and to dry up the sea out of which he arose, and take peace from the Earth, and scatter the Nations, and break them, (as the East Wind scatters the Clouds) and exalt his Name over all: And blessed and happy are all they that are faithful in bearing their testimony for him against deceit, and suffers any thing for his Names sake, their end shall be happy, and they shall receive the Crown of glory, which God (the Father of life) will give to all that fear and obey him, and keep in the faith unto the end.

Here follows an Answer to two Letters (of *John Indicot*'s, and *Richard Billingham*'s) stuffed full of envy and inveterate words, and sent to some (like themselves) to strengthen their hands in wickedness; the Letters answered as follows.

John Indicot Governor of *Boston*, and *Richard Billingham*, who have made your selves manifest by your actions and carriages, by your papers and writings, to be of the Serpents seed, who makes war with the Lamb and his followers, who joyned with the Dragon, and casts out floods after the Woman, and the remnant of her Seed, to destroy her and them, that so you might rule in the Kingdom of darkness without molestation.

Richard Billingham, thy inveterate words, and thy persecuting spirit, the sound of which hath reached as far as old *England*; you that were cryers out of persecution and cruelty in times past, are now become as cruel persecutors as any of the Beasts followers. You fled the Cross of Christ here in *England*, when you were proved and tried, when you should have born witnesse for God in your generation; and now that which fled the cross, persecutes them who takes up the cross, and follows Christ in the strait way, (which you never yet set foot in;) and that nature which was to be limited by the cross of Christ, you carried with you into *New-England*, and now it manifests it self by your bloodie crueltie, and insolent wickedness which you have acted, which makes your Names and Practises to stink amongst all sober people, and are becom as cruel and brutish as the barbarous heathens; and the Papists Inquisitors are short of you in cruelty, madness, and wicked inventions; and now ye rejoice in iniquitie as though it were the high-waie onelie to felicitie.

Richard Billingham, Thou saist, *Thou art glad to hear of Mr.* Gurden's *careful and faithful proceedings against the incorrigible, obstinate, roguish* Quakers.

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As for *Gurden*, he is manifeſt to be one of the ſame race with thee, in *Cain*'s way, in envie and wrath, and hath manifeſted his follie in the County of *Suffolk*, ſo that all ſober people abhors and deteſts his practiſes, and is counted no other then a peeviſh, wilful, blind, ignorant man, before whoſe face the fear of God is not; and his proceedings will never bring honor to him; but rather infamie, and reproach, and perpetual ſhame; and truly the leaſt of the children of light (& them that have but moderation as men) are aſhamed of his practiſes, both ſuperior and inferior; and thou that rejoiceſt and art glad of his proceedings, (and alſo ſome other whom thou writeſt to, which is one with thy ſpirit) thy rejoicing is not good, and thy joy ſhall be turned into mourning, and ſhame ſhall cover thy face when the Lord God of Heaven and Earth ariſeth in his righteous judgement, then ſhame and confuſion ſhall cover your faces.

Thou ſaiſt, *They are a formidable people, and not to be neglected, for many follow their pernicious wayes.*

I ſay, They are a people whoſe beginning hath been but ſmall, who hath come through great tribulation, whoſe end ſhall be great; they are the heritage whom God hath choſen to place his Name in, and to reveal his power unto, and to be witneſſes of his ſalvation unto the ends of the Earth; and they are, and have been, and ſhall be a dread unto all their Enemies; and though thou maiſt ſeek to oppoſe, and uſe all thy diligence, and neglect no opportunitie to withſtand them, yet it is but as if thou ſhouldeſt ſet Thorns and Briers in battel againſt the Lord.

Thou ſaiſt, *If the Lord hath given theſe Hereticks commiſſion to kill the witneſſes, they are malignant enough to make it the moſt direful execution that ever befel Gods people.*

Hereticks are they that denie Chriſt the true light, that lighteth every man that cometh into the world, amongſt whom thou, (with *John Indicot*) and the reſt of the bloodthirſtie men in *New-England*, whoſe malignitie hath appeared, whoſe crueltie hath ſurpaſſed, and ſuper-abounded many that are gone before you; and the witneſs you have killed in your

 ſelves,

ſelves, and the Witneſſes you ſeek to deſtroy without you; and your execution againſt both the Witneſſes hath been as wicked as moſt of the perſecutors of old, who hath ploughed long furrows upon the backs of his people, ſo have you done with your whips and ſtripes, again, and again, (by your own confeſſion) which hath not onely teared the fleſh of Gods people, bnt reached to their ſinews, and to their Joints, and yet you would be called Chriſtians: Oh full of ignorance and groſs ſtupidity! Chriſt came not to deſtroy mens lives, but to ſave them; and you pretend your ſelves Rulers, and Chriſtian-Magiſtrates, and would not be accounted men of blood, and inſtead of ſaving, you ſeek to deſtroy, as your actions have made manifeſt againſt *William Brend*, a man fearing God, a ſober man, known to many of the Inhabitants of the City of *London*, to be a juſt man in his generation, in cauſing one hundred and ſeventeen ſtripes (and upward) to be executed on his body by a pitcht Rope, as though he had been a block, or a ſtone, altogether inſenſible; Shameleſs men, and full of impudencie and hard-heartedneſs, in whoſe hearts there is no remorſe nor fear of God! Witneſs your cutting off the ears of *John Copeland*, *Chriſtopher Holder*, and *John Rous*, men fearing God, and as well educated as your ſelves, and for no tranſgreſſion at all of any Law of God, neither of any of your own; but when you had none that could reach to be a cover for your cruelty, you go into the nethermoſt Hell to invent Laws, Chriſtians are aſhamed of, and all ſober people deteſt it; and ſo let your actions bear witneſs to your faces, & let all ſober people judge who are in the malignity, and who are ſlayers of the Witneſſes.

And theſe Quakers *by open profeſſion*, (thou ſaiſt) *tendeth to ruine all Chriſtian ſociety, compaſſing Sea and Land to that end.*

Thou vomits out thy rage, and caſts up mire and dirt, (like a raging Wave) but thy bond is ſet. That which the *quakers* profeſſeth, tendeth to the uniting all that believe unto Chriſt, and one unto another in love, and unity, and peace, in meekneſs, long-ſuffering, and patience; but all ſuch Societies that thou art of, who art aſſociated with Death and Hell, and in

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confederacy with all the Army of the Beast, who is full of rage, venom, insolency, and wickedness, whose heart is set on fire of Hell, which makes all this flame and smoke ascend out of the pit, where thou and the rest art associated with the residue, and hath your dwelling-place.

And thou saist, *Their Religion is to speak rebellion and sedition in the presence, and to the face of Authority.*

God will confound thy lying lips, and bridle thy deceitful tongue, and cause sorrow to fill thy heart in the day of his righteous Judgements, for all thy hard speeches, false accusations, slanderous words, all sober people in *England*, *Scotland*, and *Ireland*, knows thee to be a liar. All people in every Sect have been stirrers up of parties, and have (in one thing or other) striven to rebel against that power which hath gone about to limit them in their ends; but the people (scornfullie reproached) called *Quakers*, have born all, hath suffered under all in patience, and hath let many floods go over them, and many waves compass them, and yet have rested in patience, knowing that it is better to suffer wrong, then do wrong; though I tell thee, the *Quakers* (so called) might more justlie (in the three Nations) claim proprietie and libertie for the exercise of their pure consciences, & also their persons & Estates, then any other people in the three Nations besides; for they are they that have stood by the Authoritie in time of greatest danger, in time of the Bishops, when persecution was the greatest, which you (like Cowards) fled from, they staid in the midst of it, bearing their testimonie against the gross ignorance of them who exercised Lordship over the Heritage of God in that time; and also in all the late wars in the three Nations, there are few of them but have joined with them that cried up reformation, and seemed to seek after righteous things; and their fidelitie to righteous Government, Magistracie, and Ministrie, is manifest to all unbiased spirits; and though now at last when we expected free libertie for the exercise of our consciences, & preservation of our persons and estates, (which had been a just recompence for all our sore trials, travels, and labours;) but behold, a troop of Robbers have laboured to nip

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and ſpoile the Plant of renown which God is bringing forth, and have made havock of our Eſtates, and cries up the Powers of the Earth to ſtand by them for their own ends, onely to maintain their covetous greedy practiſes; and behold the prieſts of theſe Nations, they are now, as they have been in former generations, fomenters of miſchief, ſtirrers up of ſedition, and patronizers of rebellion, and ſeeking to make parties to hold up their deceit, and calls upon Authority to perſecute, and tells the Magiſtrates they ought to do ſo, and teacheth them to abuſe their power, to the provokiug of the wrath of God againſt a Nation or a People.

And thou ſaiſt, *In the preſence of Authority they labour to make the Magiſtrate to be a man of blood.*

Thou ignorant man, who haſt loſt thy natural reaſon, Will a Magiſtrate (who is become a man of blood) become advantagious to us? But rather have not we ſuffered? And would not you be counted bloody Magiſtrates? Then ceaſe your ſhedding of blood, your whipping, your beating, your burning, and ſtigmatizing, and cutting off ears; for elſe your own actions hath, and will evidence and demonſtrate you to be men of blood, and you will be recorded amongſt the blood-thirſty and cruel perſecutors, and you can expect nothing from the hand of God, but ſevere deſtruction.

And thou ſaiſt, *They encourage people againſt lawful Authority, not regarding their lives ſo they may attain their ends.*

Would you be accounted lawful Authority? What Law of God hath authorized you to turn your Sword againſt the innocent and upright? And many love not their lives to death to finiſh their teſtimonie againſt the Dragon and his Power, the Beaſt and his Authoritie, which would compel all (both great & ſmall) to worſhip him; and were you not blind, you might ſee that you are his followers, and not the Lamb's followers.

Thou ſaiſt, *Was there ever State ſo bereaved of reaſon, as to ſuffer ſuch things, the honor of God, the ſafety of Religion, the peace of the Country, invaded by theſe Emiſaries of Satan?*

You are that State that is bereaved of ſence, and bereaved of reaſon, who think to defend your Religion by Clubs, & Staves,

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Cain's Weapons, and think to bring honor to God by killing his servants, and defacing his Workmanship which he hath made, and are amongst the Pharisees recorded, who thought they did God service when they went about to kill his members; and are not your thoughts the same, you blind and slow of heart to believe?

And shall not the Magistrates be as confident to punish, as they to offend capitally?

What is the offence? you had no Law till you had made one to satisfie your wicked end, and your insatiable cruelty; and though you may be confident that this will stop the spreading of the truth of God over the Earth, you shall know (ye potsherds) your confidence will fail, and Truth shall go over you [Hills] as a flood.

At this time (thou saist) *we have twelve* quakers *in prison in* Boston.

To thy shame be it spoken, who gives such entertainment to strangers, and to men of your own Nation; you are far from *Abraham's* spirit, and far from *Jacobs* or *Jobs* spirit, who opened his door to the traveller, and entertained the stranger; and you are out of the Law of God, who commanded to entertain strangers; and were not you once strangers in that Land? and do you thus requite the Lord for his kindness, as to shut them up in holes, and dens, and caves, and (*Pharoah*-like) hath your Task-Masters to exercise your cruelty upon them? Oh unheard of cruelty, and unparalel'd wickednesse! The memorial of your cry will not easily be blotted out, but will sound into the ears of generations to come; and the Record of you, will be unthankfulness and ingratitude; and your inhumane cruelty hath appeared to your own Neighbors who have resided long amongst you, men of great age, and of Fame in your Countrey for uprightness, have become your prey; and this is fulfilled amongst you, which was spoken of by the Prophets, *Her Princes are as ravening wolves, who are greedy of their prey, who gnaws not the Bones till the Marrow.*

Thou saist, *They prevail much.*

They have prevailed, and shall prevail; for strong is the Lord

Lord of Hosts that is with them, and goes before them, whose Arm compasses them about, and refresheth them, and preserves them in patience in the midst of all your cruelty for no Weapon that is formed against him (whom they bare witness of) shall prosper ; and every tongue that riseth up in judgement against him, will he condemn.

Thou saist, *There are two Jews amongst them.*

What if there be ? Used not you (and the rest of the Clergy) to pray for the conversion of the *Jews*? And are you now angry if any of them be turned from darkness to light ? But none can escape thy slanderous tongue without reproach.

Thou saist, *The juncture between the Jesuits and these Hereticks is strong.*

Thou art nearer ioined to the Jesuits then the *Quakers*; for they and you in *New-England* are working one and the self-same work : Will not most people in the Regions know thy lyes? Is it not publikely known in many Countreys, that two of the *Quakers* were imprisoned by the Pope and Jesuits at *Rome* lately, and hath been put in the Inquisition , and one of them prisoned till death, and the other remains in prison under cruel bonds to this day ; and now read whether the juncture between the Jesuits and you be not great , who are acting in one and the self-same Work, and brings forth one and the self-same fruit, the Apples of *Sodom*, and the Grapes of *Gomorah*, whom God destroyed, which will be the end of all the wicked except they repent.

There is more danger (thou saith) *in this people to trouble and overcome* England, *then the King of Scots, and all the Popish Princes in Germany.*

Thy tongue is set on fire of Hell, which makes thee utter forth all these horrid Lyes, and false Accusations, and bitter things against the Lord and his people ; and will not all sober people in *England* see thy envy ? Hath not *England* had sufficient proof of our fidelity against the King of *Scots*, and the Popish Princes, and Confederates with him ? And thousands in *England* shall be witness for us against thee and all thy false Accusations.

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Thou saist, *They strengthen all discontents against the present Government, and hatch all Plots, and encourages all combinations and insurrections.*

The present Government of these Nations will be a witness for us against thee, That (amongst all the people in the Nations) we have been most passive and suffering; and the discontents, and plots, and combinations from time to time, have been amongst the Presbyter-Priests and their Faction, of whose stock and off-spring you are.

And further thou saist, *They vent horrid blasphemy against God, which ought to be persecuted with the severest censures.*

Thou art of that generation that called the Master of the House *Beelzebub*, and in the steps of the persecuting *Jews*, who said, *He hath spoken blasphemy, what need we any more witness?* But how can we speak evil, or blaspheme him who is our life? And in the day when he ariseth to judge all the Earth in righteousness, he will justifie us, and clear us, and condemn thy malignity, and thy hard speeches, and vain thoughts, which lodge in thy corrupt heart, from whence all these unsavourie words hath been uttered forth; and is that *New-England*-Divinity to teach persecution, that thou art so impudent to own it in words? That which persecutes with the severest censures, is of the Devil, and is in *Cain's* way; and dost thou lay down this for a Doctrine to *England*, to appease the wrath of God towards it? I say, Persecution and severe Censures, is that which kindleth the wrath of God against these Nations, and did overtake the Bishops, the King, and all their Confederacy, and overthrew the Nobles of the Land, the ancient, and he honorable, which were the head; and all the false Prophets, which were the taile; and that same Wrath shall be over you, who are of that stock and off-spring, manifested by these deadly actions, and characters of most horrid and wicked cruelty, which the Lord God will confound and blast, and set his Truth above it all.

And (*John Indicot*) thou saist, *The quakers trouble us very much; though we cause them to be whipt, and sent away again, and again, yet they return again.*

Thou maist see there is another spirit in them, then was in you, when you fled from old *England*, (from under the Bishops) you would suffer nothing for the truth, and therefore were you given up to the same spirit that was in the persecutors here in *England*, this is entered into you now, and become ten fold stronger; but now he that is stronger then all hath appeared, and is coming to trouble you, and disquiet you of your rest which you have taken up in the Earth; What, hath your Gospel (and the Ministers thereof) no more strength in them to convince the gain-sayers, then gain-sayers have to seduce them that are in the truth? The daie of your trouble is come, and the beginning of sorrows is kindled upon you, & a greater wo follows after; for the Rod of God is stretched out over you, and shall reach unto you, and turn your counsels backward, and confound you in the midst of your combinations; Where did any Christian-Magistrates whip and imprison any for Religion's sake, or conscience-sake, or cut off their Ears? Where is your Law? Did any Minister of Christ perswade the Magistrate it was lawful for him to do so? Give us some evidence, and let us see your rule, and by what Authority you do these things, and from whence you have your Authoritie? I am sure God never authorized it, Christ, nor his Ministers, nor no Christian-Magistrate (that ruled for God) never countenanced any such thing, as to whip again, and again, to beat with Ropes till men fall down as dead, till mens flesh becomes as jelley, as some of your own Nation have said; and shall not the Saints be bold to tell you, that this is of the Devil, who was a lyar and a murderer from the beginning, in whose footsteps you are, who shall receive a reward according to your works.

And thou saist, *Divers of you do think, that unless the Court do make a Law to banish them, and not to return upon pain of death, this Collony will not be rid of them.*

Nay, nor then neither, though you make covenant with death, and agreement with hell, and shake hands with the Prince of darkness, your Covenant shall be broken, and your Confederacie disannulled, and you confounded in the midst of your counsels; What, have you your Law yet to make to serve your

turns? It seems you act not by the Law of God, (which is made alreadie) which is equal, just, and good, and is for the transgressor of Justice, Goodness, and Equity, but takes not hold upon the just equal, nor good; but you must now have another invented, to satisfie your envious minds, and to accomplish your wicked determinations; and you that think to make a Law to banish, and to put to death, your thoughts are vain, and wicked, and God will bring them to judgement, and condemn you for them; for Christ came not to destroy mens lives, but to save them; but the Devil makes Laws to destroy, and not to save. Read your example, and let shame cover your faces, and astonishment fill your hearts, that you should become so brutish and vain in your thoughts, as to think to limit the Lord of Heaven and Earth. Can you command the wind that it blow not? Can you stop the bottles of heaven that they pour not forth water? If you cannot, no more can you limit the Lord. And if you make any such Laws to banish, or put to death, it will procure the indignation and wrath of God more speedily then if the King of *Scots*, and all the Popish Princes in the World did enter into the midst of your Land. But this is come to pass that your hypocrisie and deceit might be made manifest in the sight of the sun, and that all men may see what profession of words is without the life of Christ to rule in men. If it should have been told you (when you fled from this Nation) what you would do (in the time to come) against God and his servants, you would have said, (with *Hazael*) *Are we Dogs?* But the heart of man is deceitful, (unconverted) and your deceived hearts hath led you aside.

Thou thinkest *they are the worst Hereticks.*

Thy eye being blinded, and thy understanding darkened, and thy heart full of envy, how shouldst thou think otherwise? But thy thoughts shall be discovered to thee, and thou shalt be convinced of the evil of them:

Thou saist, *One (whom many think is a Iesuit) pressed for a conference with one of our Teachers, called Mr.* Norton, *but the* quaker *was quickly weary of it.*

You live by your thoughts, and knows nothing; if he had

been a Jesuit, it's like he might have had more favour from you; And the Minister might be very bold, knowing before-hand no evil was like to befall him, having the Rulers (with their Clubs) on his side; the Prison-doors, and House of Correction, readie to receive the *Quakers*; the Gaolers and Task-Masters with their Whips, and butcherly fellows with their Knives to cut off their ears, at the pleasure and wills of a company of envious men, before whose face the fear of the Lord is not. But it is like you will make the *Quaker* weary soon, if he would look out at your cruelty, if you did (as sometime some of your Priests and Rulers caused to be done in *New-England*) stop Napkins in their mouths, and bound keys over their mouths that they could not speak, and boast, and say, The *Quaker* had nothing to answer. Well, all these things are recorded, and are written as with a Pen of Iron, and they are engraved where they shall not be blotted out, and you are registred among the uncircumcised, with *Mesech* and *Tubal*, the great Princes of *Gog*, which makes war against the Lamb and his followers; but the Lamb and the Saints shall have the victory, and you shall be trodden as ashes under the soles of their feet, for they shall melt away that hate the Lord.

Reading, the 16. of the
12. Month, 1658.

The End.